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NOTES ON GENESIS

SPURRELL

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NOTES
ON
THE HEBREW TEXT
OF THE
BOOK OF GENESIS

WITH TWO APPENDICES

BY

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PREFACE.

THE present volume of notes was undertaken at the suggestion of Prof. Driver, and is mainly intended for students beginning the Hebrew language. The notes are taken chiefly from the best German commentaries, and do not aim at originality. The Versions have also been used, and references are given to various grammars, the writer's object being to adapt the book to the wants of students using different grammars. The Commentaries used are those by Tuch¹, Delitzsch², and Dillmann³, to whom the writer is chiefly indebted; reference is also made to Mr. Wright's⁴ Notes on Genesis, and (occasionally) to the commentary by the late Dr. Kalisch⁵. The Versions are quoted partly from the London Polyglot, and partly from separate editions.

¹ The 2nd edition, by Arnold and Merx, Halle, 1871.

² The 4th edition, Leipzig, 1872.

³ The references to Dillmann are to the 4th edition of his *Genesis*, in the *Kurzgefasstes Exeg. Handbuch zum alten Test.*, Leipzig, 1882. A 5th edition appeared in 1886, but as some of the sheets had already been printed off, the references to the 4th edition have been kept, and any changes in the 5th edition noted on the margin.

⁴ *The Book of Genesis in Hebrew*, by C. H. H. Wright, London, 1859.

⁵ *Historical and Critical Commentary on the Old Test., Genesis*, London, 1858.

For the LXX, Lagarde's text has been used¹, reference being occasionally made to the text contained in the London Polyglot, and to Tischendorf's edition. The Targum of Onqelos, or Babylonian Targum, has been taken from the edition by Dr. Berliner², the text in the London Polyglot being compared, while the Targum of Pseudo-Jonathan and the Jerusalem Targum are quoted from the London Polyglot³. For the Peshittā (Syriac) version the Polyglot and the edition by Lee⁴, which is based on the text in the London Polyglot, have been used, while the Vulgate has been taken from a Paris edition⁵ and the Polyglot. The other Greek versions (Aquila, Symmachus, and Theodotion) are usually cited second-hand, reference being also made to Field's edition of Origen's Hexapla⁶. The Arabic version of Saadiah has been quoted from the Polyglot: the Hebrew-Samaritan text and the Samaritan version are also cited from the same source⁷. The Grammars to which reference has been made are those of Gesenius, Davidson, Stade,

¹ *Genesis Graece*, edidit P. A. de Lagarde, Leipzig, 1868.

² In two parts, Berlin, 1884. The first part containing the text after the 'editio Sabioneta' of 1557, and the second part, the notes, introduction, and indices.

³ The Targum of Pseudo-Jonathan and the Jerusalem Targum (which only exists in a fragmentary form) are really two recensions of one and the same Targum, the Jerusalem Targum; see Bleek's *Einleitung*, ed. Wellhausen, p. 606 f.; Eng. trans., ed. Venables, vol. ii. p. 439 f.

⁴ London, 1823.

⁵ Published by Garnier Brothers, without date.

⁶ Oxford, 1875.

⁷ The reader should consult the various 'Introductions' to the Old Testament on these versions (especially that of Wellhausen-Bleek, 1878 or 1886), or read the articles in Smith's *Dictionary of the Bible*.

Ewald, Olshausen, Böttcher (occasionally), Müller (for the Syntax only), and the treatise on the Tenses by Prof. Driver¹.

The text of Genesis that has been followed in compiling the notes is that of Baer (with a preface by Delitzsch), and the same text has been used in quoting passages from other books, the edition of Theile² being only cited in those portions of the Old Testament that have not yet been edited by Baer³.

Two appendices have been added to the book: one on the structure of Genesis, as it was deemed necessary that the student should have some information about the modern views as to the criticism of the Pentateuch; and the other on the names of God, which could not be adequately discussed within the limits of a note.

The writer has to acknowledge the great obligations he is under to Prof. Driver for the valuable help he has rendered

¹ Gesenius' *Grammar*, translated by Davies, and edited by Mitchell, London, 1880 (since reprinted). Davidson's *Grammar*, Edinburgh, 8th edition, 1887. Stade, *Lehrbuch der hebräischen Grammatik*, Leipzig, 1879. Ewald, *Lehrbuch der hebräischen Sprache*, 8te Ausgabe, Göttingen, 1870: the Syntax (the third part of the *Lehrbuch*) has been translated by Kennedy, Edinburgh, 1879. Olshausen, *Lehrbuch der hebräisch. Sprache*, Braunschweig, 1861. Böttcher, *Lehrbuch der hebräisch. Sprache*, Leipzig, 1868. Aug. Müller, *Outlines of Hebrew Syntax*, translated by Robertson (being a translation of the third part of Müller's *Hebräische Schulgrammatik*, Halle, 1878), 1st edition, 1882; 2nd edition, 1887. Driver, *Hebrew Tenses*, 2nd edition, Oxford, 1881.

² 3rd edition, Leipzig, 1867.

³ The following portions of the Bible have been published by Baer: *Genesis*, Leipzig, 1869; *Isaiah*, ib., 1872; *Job*, ib., 1875; *Minor Prophets*, ib., 1878; *The Psalms*, ib., 1880; *Proverbs*, ib., 1880; *Daniel*, *Ezra*, *Nehemiah*, ib., 1882; *Ezekiel*, ib., 1884; and *Canticles*, *Ruth*, *Lamentations*, *Ecclesiastes*, *Esther*, ib., 1886.

him in preparing these notes, and for kindly revising the proof-sheets. His thanks are also due to the Delegates of the Clarendon Press for their assistance in publishing the book, and to Mr. Pembrey, their Oriental reader, for the care which he has taken in passing the sheets through the press.

G. J. SPURRELL.

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ABBREVIATIONS USED¹.

A. V. = The Authorized Version of 1611.	Di. = Dillmann.
A. V. R. = The Authorized Version Revised, 1885.	Ecclus. = Ecclesiasticus.
Aq. = Aquila's Greek Version.	Eich. = Eichhorn.
Aram. = Aramaic.	<i>Einkl.</i> = <i>Einleitung</i> .
B. and D. = Baer and Delitzsch.	Ewald, <i>J. B.</i> = <i>Jahrbücher der biblischen Wissenschaft</i> , Göttingen, 1848 and following years.
B. Jubil. = <i>The Book of Jubilees</i> (Ethiopic), ed. Dillmann, Kiel, 1859.	Ewald, <i>Komp. der Gen.</i> = <i>Die Komposition der Genesis</i> , by G. H. A. Ewald, Brunswick, 1823.
Baumg. = Baumgarten.	Frankel, <i>Vorstudien</i> = <i>Vorstudien zu der Septuaginta</i> , Leipzig, 1841.
Ber. Rabb. = Bereshith Rahba.	Frankel, <i>Einfluss</i> or <i>Einfl.</i> = <i>Über den Einfluss der paläst. Exegese auf die Alexand. Hermeneutik</i> , by Z. Frankel, Leipzig, 1851.
<i>Berl. Ak. M. B.</i> = <i>Monatsberichte der Königl. Preuss. Akad. der Wissenschaften zu Berlin</i> .	Ges. = Gesenius' <i>Hebrew Grammar</i> (vide Preface).
Bernst. = Bernstein.	Ges., <i>Th.</i> or <i>Thes.</i> = Gesenius' <i>The-saurus</i> , Leipzig, 1829-58.
<i>Bib. Sam.</i> = <i>Bibliotheca Samaritana</i> , ed. Heidenheim, Heft i, Leipzig, 1884.	<i>Gesch.</i> = <i>Geschichte</i> .
Boch. = Bochart.	Gr. Ven. = <i>Versio Veneta</i> (see Bleek's <i>Introduction</i> (Eng. trans.), vol. ii. p. 430).
Boh. = von Bohlen.	<i>H. W. B.</i> = Gesenius' <i>Handwörterbuch über das alte Test.</i> , ed. Mühlau and Volck, 9th ed., Leipzig, 1883; 10th ed., ib., 1886 ³ .
Bött. = Böttcher.	Hier. or Hieron. = Hieronymus (Jerome).
Böttcher, <i>Neue Aehr.</i> = <i>Neue Hebräische Aehrenlese</i> (in 3 vols.), by Böttcher, Leipzig, 1849-65.	Hieron., <i>Quaest.</i> = Hieronymus'
Burck. = Burckhardt.	
Chald. = Chaldee ² .	
Dav. = Davidson.	
Del. = Delitzsch.	
Del., <i>Par.</i> = <i>Wo lag das Paradies?</i> by Friedrich Delitzsch, Leipzig, 1881.	

¹ Most of the commoner abbreviations, with which the student will be familiar, are not given here.

² It should be pointed out that the languages usually called Chaldee, Syriac, and Samaritan are really three dialects of the Aramaic, and should be embraced under the term Aramaic.

³ The 10th edition of the *H. W. B.* is in the main a reprint of the 9th, but is augmented by the addition of much illustrative matter derived from Inscriptions, and contributed by Prof. D. H. Müller.

- Quaestiones Hebraicae in libro Geneseos*, at the end of Lagarde's *Genesis Graece*, Leipzig, 1868.
- Jos. = Josephus.
- Kal. = Kalisch.
- Ke. = Keil.
- Kn. = Knobel.
- Lag. = Lagarde.
- Lenor. = Lenormant.
- Levy, *Chald. W. B.* = Levy, *Chal-däisches Wörterbuch* (2 vols. in one, Leipzig, 1881).
- Luth. = Luther.
- Luzz. = Luzzatto.
- M. R. = *Outlines of Hebrew Syntax*, by Aug. Müller, translated by Robertson (vide Preface).
- M. and V. = Mühlan and Volck.
- Mid. Bem. = Midrash Bemidbar, i. e. Midrash on the book of Numbers.
- Nöld. = Nöldeke.
- Nöld., *Unters. or Untersuch.* = *Untersuchungen zur Kritik des alten Test.*, by Th. Nöldeke, Kiel, 1869.
- Oehl. = Oehler.
- Ols. = Olshausen.
- Onom. or Onomas. = Onomasticon.
- Onq. = Onqelos.
- Pesh. = Peshittā Version, also quoted as Syriac.
- Proleg. or Prol. Crit.* = *Prolegomena Critica in Vet. Test. Hebr.*, by H. L. Strack, Leipzig, 1873.
- Rawl. = Rawlinson.
- Richm, *H. W. B.* = Riehm's *Handwörterbuch des Biblischen Alterthums*, Bielefeld and Leipzig, 1875 and following years.
- Rob., *Pal.* = Robinson's *Palestine* (1st ed.), London, 1841.
- Roed. = Roediger.
- s. p. = small print.
- Saad. = Saadiah's Arabic Version.
- Sam. = The Samaritan Version, and the Hebrew Text in Samaritan characters when both agree; the former is also cited as Sam. Ver., and the latter as Heb.-Sam.
- Sch. or Schr. = Schrader.
- Schrader, *K. G. F.* = *Keilinschriften und Geschichtsforschung*.
- Schrader, *K. A. T.*² = *Die Keilinschriften und das alte Testament*, 2nd ed., Giessen, 1883. (The first volume of an English translation, with the pages of the original on the margin, has been published by the Rev. O. Whitehouse, London, 1885: Williams and Norgate. The references in the notes are to the German edition.)
- Symm. = Symmachus' Greek Version.
- Targ. = Targum.
- Targ. Jer. = Jerusalem Targum.
- Targ. Ps.-Jon. or Jon. = The Targum of Pseudo-Jonathan.
- Targg. = Targums.
- Th. or Theod. = Theodotion's Greek Version.
- Tisch. = Tischendorf.
- Vss. = Versions.
- Vulg. = Vulgate.
- Wel. or Well. = Wellhausen.
- Winer, *R. W. B.* = *Biblisch. Real-Wörterbuch*, Leipzig, 1847-48, 3rd ed.
- Z. D. M. G.* = *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.
- "וְגוֹמֵר וְגוֹ" i. e. *et caetera*.

NOTES ON GENESIS.

1.

1. **בראשית**. '*In the beginning*,' as $\epsilon\nu\ \alpha\rho\chi\eta$, in John 1, 1; not $\epsilon\nu\ \tau\eta\ \alpha\rho\chi\eta$. **בראשית** is without the article, like **בְּאֶחָד**, Prov. 29, 11; **בֵּי**, Is. 28, 2; **קָרִי**, Lev. 26, 27.

The Vss. and most commentators render, '*In the beginning God created*,' etc.: the same rendering is perhaps indicated by the accents, **בראשית** being marked off by *Tifcha* from what follows¹. If this rendering be adopted, **בראשית** must not be taken relatively, i. e. '*first of all*,' in opposition to a second or third, which might follow; for this is against the sense, as heaven and earth include all; and we should rather expect **בְּרֵאשִׁי**; but it must be taken absolutely, '*at first*' ('*uran-fänglich*'): hence the choice of the expression **בְּרֵאשִׁית**, which does not occur elsewhere.

רֵאשִׁית = the beginning of a series, always relative to a genitive either expressed or (as here, Is. 46, 10. Deut. 33, 21) understood. As **רֵאשִׁית** everywhere else (except in these two passages) is followed by a genitive, Ewald, Bunsen, and others follow Rashi and Ibn Ezra, and render, '*At first, when God created*, etc. . . . (ver. 3) *then God said, Let there be light.*' A similar construction to Ex. 6, 28 **בְּיוֹם דְּבָר יְהוָה**, where

¹ In 3, 1^b and 5^b. Deut. 28, 47^b (מִיּוֹם קָלִי). 61^a (בְּסִפּוּר הַתּוֹרָה). Ex. 9, 24^b (מֵאֲזֻז הַיָּתֵד לְנֹי:), we find *Tifcha*, the word so accented being closely connected in sense with the next following word. From these and similar passages it seems that the argument from the accents ought not to be pressed in this verse.

יום in the construct state is followed by a sentence as its genitive; so in Gen. 39, 20^b. Num. 3, 1. Deut. 4, 15. Hos. 1, 2. Ps. 90, 15^b, etc.; see Ewald, § 332 d. וַיֹּאמֶר, in ver. 3, would then be the imperfect with waw conv. in answer to בְּשִׁמְעֵךְ עֵשָׂו . . . וַיִּצְעַק 27, 34 (כִּמוֹ precedes). 27, 34 בְּשִׁמְעֵךְ עֵשָׂו . . . וַיִּצְעַק; cf. 19, 15 (כִּמוֹ precedes). 27, 34 בְּשִׁמְעֵךְ עֵשָׂו . . . וַיִּצְעַק; Is. 6, 1 וַיֹּאמֶר . . . וַיִּצְעַק; and see Ewald, § 344 a; Driver, § 127 β. (Boettcher (*Neue Aehr.* 1. 2-9) and others prefer to read בָּרָא as in 5, 1, which would be the more common construction; but this is not necessary.) According to this interpretation verse 2 becomes a parenthesis, which is unnatural, as a long and heavy sentence at the beginning of the book would hardly be expected; cf. also Ryssel, *De Elohistae Pentateuchi sermone* (Lipsiae, 1878), p. 76. On the reading of the LXX, cf. Geiger, *Urschrift*, etc., pp. 344, 439, 444, who, following the tradition that this was one of the thirteen places that were altered for Ptolemy, considers that Rashi's construction was the traditional one, that of the LXX being an innovation.

בָּרָא 'created,' the common word in P (see Appendix I) in this connection, is restricted to the divine workmanship, and always implies the production of something new (in matter or form, as ver. 21), being used literally and metaphorically (e.g. Ps. 51, 12). It is never followed by an accusative of the material used, and thus implies the unconditioned operation (absolute causality) 'of the agent. Its original meaning is generally given as 'to cut' (cf. the Pi'el in Josh. 17, 15. 18, and Ges. in *Thes.* sub voce), then 'to shape,' 'form,' and so 'create,' but it does not in itself express the idea of creation out of nothing; cf. the Arabic خلق, prop. 'to smooth,' 'polish,' then 'to create,' the word used by Saadiah here. In the Pi'el it is used of man, 'to cut with effort:' contrast the intensive stem with Qal, the simple stem, used of

the free-creating of God without any effort; cf. Ew., § 126 a. The Samaritan renders ברא by 𐤁𐤓𐤕𐤔, which Del. explains as equivalent to *ἐθεμελίωσε*; see Heidenheim, *Bib. Sam.*, Heft i. p. 70, who mentions other explanations that have been suggested.

אלהים, plural of אלה. The derivation of אלה is disputed; see Appendix II. אלהים *pluralis excellentiae*, with a singular verb; see Ges., § 108. 2 b; M. R., § 64. So we find בעלים and ארננים, used in a similar way, of human superiors; and Is. (19, 4) says ארננים קשה, singular and plural as here. אלהים is only joined with a plural verb in special cases; cf. the note on 20, 13, and Ewald, § 318 a.

את השמים. את or אתך, the sign of the acc. when defined (Ges., § 117. 2; M. R., § 32). It corresponds to the Phoenician אית, which was probably the original form of את (a noun substantive from אוח; cf. Schröder, *Phoen. Gram.*, § 123); cf. the Arabic اِث, Chaldee ית, Syriac ܐܬ (found twelve times in the Syriac O. T.). It is usually explained as meaning 'essence,' or 'existence,' but according to usage has so little emphasis, that it is merely inserted to mark the definite object; cf. further, Ges., *Thes.*, p. 169 a, where its etymology is discussed.

שמים, found only in the plural (unless we regard the form as a dual) in Hebrew.

2. תהו ובהו. תהו = 'wasteness,' or 'bareness.' Sometimes the word is used metaphorically, e. g. of idols, as vain, unrewarding, 1 Sam. 12, 21. Is. 44, 9. In Hebrew the root תהה is not found.

בהו = 'emptiness,' 'desolation.' This word is always found in immediate or parallel connection with תהו; it only occurs twice again, viz. Jer. 4, 23. Is. 34, 11 (possibly borrowed from

this passage). A root בָּהַ is not found in Hebrew. In Arabic we find بَهَى = '*vacua et inanis fuit*' domus.

תָּהוּ = תָּהוּ and בָּהוּ = בָּהוּ, like קָרַשׁ from קָרַשׁ, are both segholates, from verbs לָ"ה, properly לָ"ו. On the segholates (so called from the helping vowel seghol, which replaces the shewa under the second consonant), see Ges., § 93; on תָּהוּ and בָּהוּ in particular, § 85, V; Stade, § 198 a; also Dav., §§ 29 and 45.

The ו before בָּהוּ has a pretonic qameç, joining together the two nouns, which are closely connected, so 2, 9. 8, 22 יוֹם וְלֵילָה; see Ges., § 104. 2, N. B. e; Dav., § 15 d; cf. especially Rem. with Ges., § 104. 2, N. B. e.

רוּחַ אֱלֹהִים. '*The Spirit of God*,' the life-giving and life-preserving power (Ps. 104, 29), not a '*wind sent by God*,' as apparently Onqelos, וְרוּחָא מִן קָדָם יי, and others (e.g. Ephrem and Saadiah), for מִרְחַפַּת does not suit this rendering, and the dividing of the waters in ver. 7, which separated the earth from the water, forbids us to think of a wind sent by God to dry up the earth.

מִרְחַפַּת. The usual fem. form with the participle, cf. Ges., § 94. 2. Observe that this fem. form is accented, like the segholates, on the penult. The word occurs again in Deut. 32, 11, of an eagle brooding over its young. The original meaning of the root is '*to be loose*' or '*slack*,' and so '*to hover with loose wing*,' the figure here being that of a bird hovering over its young. The root is more widely used in Syriac, the Pa'el ܡܪܚܦ being equivalent to the Heb. root in Deut. 1. c., which the Pesh. renders as here with ܡܪܚܦ; cf. Bernstein, *Syr. Chrest.*, p. 173. 4, and *Lex.*, p. 480, the Syriac word having also the notion of fructifying and fertilizing. The Talmud, *Tract. Chag.*, c. 2, fol. 15, refers thus to this

passage, *כיונה מרחפת על בניה ואינה נוגעת* 'as a dove hovering over its young without touching them;' cf. also Matt. 3, 16, and the paraphrase of Milton, *Par. Lost*, Bk. 7, 235:—

*'His brooding wings the Spirit of God outspread,
And vital virtue infused, and vital warmth
Throughout the fluid mass.'*

3. *יְהִי*, imperf. apoc. from *יִהְיֶה*, for *יִהְיֶה* weakened from *יִהְיֶה* (like *פָּרִי* from *פָּרִי*, weakened from *פָּרִי*, Ges., § 24, 1 b; so *דִּמְכָּם* thinned from *דִּמְכָּם*, see Ges., § 27. 3. Rem. 3), cf. Ges., § 75. Rem. 3 e and § 93. Rem. 6; Dav., § 45. On the thinning of *י* into *יְ*, see Wright, *Arab. Gram.*, i. § 90. Rem. ad fin.

וַיְהִי. The grave Metheg before the half-open syllable (see Dav., foot-note, p. 16) only with *וַיְהִי* and *וַיְהִי* 'when they stand before Metheg [*Maqqeph*] or with the accent *Pashta*,' Ges., § 16. 2; Stade, § 54 c.

4. *וַיְהִי*. Imperf. with waw conv. On the apocopated form *יָרָא* out of *יִרְאֶה*, see Ges., § 75. Rem. 3 c; Dav., § 45. The so-called waw conversive or consecutive is confined to the language of the ancient Hebrews and their neighbours the Moabites, whose language, as we now know, was so closely allied to their own. Besides the O. T. it occurs on the Siloam inscription, first deciphered by Prof. Sayce, and is frequent on the inscription of Mesha, commonly called the Moabite stone: it is also found in later Hebrew writings composed in imitation of Biblical Hebrew. If we remember that the tenses in Hebrew do not indicate the *date*, but the *state* of an action, i. e. whether it be *complete* or *incomplete*, the explanation of this peculiar Hebrew construction will not be far to seek. The imperf. denotes an action as entering on completion. When we have a series of events, each single event need not necessarily be regarded as completed

and independent, but each may be regarded as related to the preceding one, one event stepping into its place after the other, the date at which each successive event comes in being determined by the ו, which connects the new event with a point previously marked in the narrative. Thus here ברא, ver. 1, is the starting-point in the narrative, to which ויאמר first and then ויהי are related: and the narrative develops itself, each fresh event stepping into the place prepared for it by its predecessor. This construction begins to fall into disuse in later Hebrew. It should be remembered that an imperf. with waw conv. never refers to the future unless its preceding perfect to which it is related is the so-called prophetic perfect, which describes future events which are certain to take place as already accomplished, and so regarded as past, e.g. Is. 9, 5. See further, Prof. Driver, *Heb. Tenses*, c. vi, 2nd ed.; also Ges., §§ 49, 129; M. R., § 16 f.; Dav., § 23. Ewald aptly terms this construction the *relatively-progressive imperfect*.

וירא . . . כי טוב. Hebrew says, 'And He saw the light, that it was good:' English more tersely, 'He saw that the light was good;' so 6, 2. 12, 14. 49, 15. See Ewald, § 336 a, 2.

בין . . . בין, in ver. 6 ל . . . בין: the former scheme (בין . . . בין) is by far the most common, the latter (ל . . . בין) only occurs twice again in the Pentateuch, viz. Lev. 27, 33. 20, 25, being rare, and generally confined to late writers; cf. however 2 Sam. 19, 36 בין טוב לרע.

5. קרא לילה, the tone is here thrown back to avoid the concurrence of two tone syllables; so 3, 19 תאכל להם, 4, 17 בנה עיר, and often; see Ges., § 29. 3 b, and the note on 4, 17.

יום אחד. 'One day,' so A. V. R., not as the A. V., 'the first day.' **אחד** has not, strictly speaking, a corresponding ordinal, though it is possible to use **ראשון** as such. Here **אחד** may stand, as at the head of a series the ordinal is not needed; see Ewald, § 269 a. So 2, 11. 4, 19. 2 Sam. 4, 2.

6. **וַיְהִי** for **וַיְהִי**, by Ges., § 24. 1 a: on the pointing of waw, cf. § 104. 2 a; Dav., § 15 d. Rem.

וַיְהִי מְבָרִיל. When any special stress is laid upon the continuance of the action, the participle with **הִיה** is used by the best writers, but is more frequently affected by later writers (e. g. 2 Kings 17 it occurs nine times), and is exceedingly common in the Mishna. So in 4, 17 **וַיְהִי בָנָה**, 37, 2 **הִיה רָעָה**; cf. Ges., § 134. 2 c; M. R., § 14. 2 a; Driver, § 135. 5. Ryssel, *De Elohistae Pentateuchi sermone*, p. 58. For the Mishna usage, see *Lehrb. der Neuhebräisch. Sprache*, § 96 b, by Strack and Siegfried.

לְשָׁבֶת. **ל** with pretonic qameç; so **לְשָׁבֶת**, **לְבֹא**, etc.; cf. Ges., § 102. 2 c; Dav., § 14. 1 d.

רָקַע from **רָקַע**, Qal = 'to strike,' 'stamp,' 'make firm'; Piel, 'to spread out by striking:' according to LXX, Aq., Symm., Theod. στερέωμα, Vulg. 'firmamentum.'

7. **וַיַּעַשׂ**. The form is (1) **וַיַּעַשׂ**, then (2) by apocopation **וַיַּעַשׂ** like a segholate, e. g. **וַיַּעַשׂ**, then (3) with a helping vowel (here pathach on account of the guttural ע) **וַיַּעַשׂ** (like **וַיַּעַשׂ**), the ע preserving the original pathach with the prefix ו, as in the Arabic; cf. يَفْتُلُ (the regular form = the Heb. יִקְטֹל), see Wright, *Arab. Gram.*, i. p. 62; cf. further, Ges., § 75. Rem. 3 d; Dav., § 45; Driver, § 46, foot-note 2.

7^b. At the end of ver. 6 the LXX read καὶ ἐγένετο οὕτως instead of at the end of ver. 7, which suits ver. 6^b better than ver. 7^b; as elsewhere, e. g. vers. 9. 11. 15. 24. 30,

כִּן immediately follows what God says. Possibly it has been misplaced in the Mass. text, and the LXX preserve it in the original position.

8^a. שָׁמַיִם. After this word the LXX have in their text *καὶ εἶδεν ὁ Θεὸς ὅτι καλόν*, which is wanting in the Mass. text, but would be expected here (as in vers. 3. 10) at the end of the second day's work. In the account of the third day's work it occurs twice, in LXX and Mass. text, ver. 10 and ver. 12. Possibly the addition in the LXX text is, as Frankel, *Einfluss*, p. 60, points out, due to a reviser who wished to make 8^a parallel with 3. 10. 12. The Mass. text may have again omitted the formula of divine approval here, as the complete division of the waters was not made until the third day.

9. וַתֵּרָאֶה, jussive, although the shortened form is not used; cf. 41, 34. Ruth 1, 8 Ktb. Job 3, 9. In the regular verb, with the exception of the Hif'il stem, the ordinary imperfect must serve as jussive, there being only one form for both tenses; see Ges., § 48, especially 2 and 4; Dav., § 23. On the syntax of the jussive, see Driver, c. iv, and M. R., § 8.

11. דֶּשֶׁא = 'grass' or 'grasslike plants,' the first verdure that covered the earth young and fresh, appearing after rain, 2 Sam. 23, 4. Job 38, 27, or after the old grass had gone, Prov. 27, 25.

עֵשֶׂב. A wider term including herbs useful for men, Ps. 104, 14. Gen. 3, 18.

תִּדְשֵׂא, a Hif'il denominative from דָּשָׂא = 'to make or produce' דֶּשֶׁא; so מָטַר 'rain,' הִמְטִיר 'to make rain,' שָׁרַשׁ 'a root,' הִשְׁרִישׁ 'to send out roots.' Hif'il the causative stem, expressing with denominatives the idea of producing or

putting forth that of which the original noun is the name, Ges., § 53. 2. Rem. 2. So מִזְרִיעַ זֶרַע.

The construction of a verb with a cognate accusative is common in Hebrew, so in 27, 34 וַיַּצְעֵק צִעָקָה, Zech. 1, 14 קִנְאָה... קִנְאָתִי, and often; see Ges., § 138. Rem. 1; M. R., § 36; the same construction occurs again in ver. 20.

Render, 'Let the earth bring forth young grass, herbs yielding seed,' with the accents, עֵשֶׂב being in apposition to רִשָּׁא; see Ges., § 113; M. R., § 71. 2; not as the LXX, βοράνην χόρτον (also Aq. and Th.), Vulg. 'herbam virentem,' connecting רִשָּׁא in the cstr. state with עֵשֶׂב. But רִשָּׁא is never used thus in the O. T., it may be preceded by יִרְקָ 'greenness,' 'viror,' 2 Kings 19, 26. Ps. 37, 2. Is. 37, 27, but cannot be followed by עֵשֶׂב as genitive.

עֵץ פֵּרִי 'fruit trees,' עֵץ being used collectively, lit. 'trees of fruit.' The use of words in the singular to denote collective ideas is especially frequent in Hebrew; cf. אָדָם, coll. 'mankind' (without a plural), אֹיִב = 'enemies,' נֶפֶשׁ 'living beings.' Often the fem. ending is employed to express a collective idea, so עֲנָנָה 'clouds,' אֲרָחָה 'caravan,' גִּלּוּלָה 'captives.' The same principle is implied in the use of כָּל before a following genitive singular, e. g. כָּל-עֵץ, in Eng. 'every tree,' lit. 'the whole of trees;' see Ges., § 108. 1 c; M. R., § 61.

עֵץ פֵּרִי. On the cstr. state with a following gen., where in English we find an adj., cf. Ges., § 106. 1; M. R., § 79. 3.

לְמִינֵו 'after its kind.' Emphasis is laid on the fact that each was adapted for continuance; the עֵשֶׂב flowered and so produced its seed; the עֵץ bore fruit containing seed or stones necessary for reproduction. מִין is a common word in P (see Appendix I).

בו אֲשֶׁר זֶרְעוֹ 'in which is its seed,' i. e. for propagation (Di.).

12. וּתְוָצָא. Hif'il, imperf. apoc. with waw conv. from יָצָא, a verb פָּ"י, properly פָּ"ו. The form is יָצָא=יָצִיא, cf. יִקְטִיל.

לְמִינֵהוּ for לְמִינֵי. The suffix הוּ for י—except in words that are derived from verbs ל"ה, such as שָׁדָה, מַעֲשֶׂה, מִקְנֶה, etc.—outside this word (where it is found fourteen times), only occurs in אֹרְהוּ for אֹרֹר, Job 25, 3; פִּילְגֶּשְׁהוּ for פִּילְגֶּשׁ, Judg. 19, 24; מוֹטֵהוּ for מוֹטֹ, Nah. 1, 13; see Ges., § 91. 1, note b; Ewald, § 247 d; Stade, § 345 c, who remarks that the è of these forms is to be explained as an extension of a short e,—which has arisen out of short a (cf. § 84. 4),—which is still preserved before the suffix of the second pers. masc. sing. in pause, e. g. נִפְשָׁהוּ, שָׁמָּה.

14. יְהִי מֵאֲרוֹת. On the construction here, see Ges., § 147 a, d; M. R., § 133.

מֵאֲרוֹר. Nouns formed by prefixing מ denote often instruments or places, e. g. מִפְתֵּחַ 'a key,' מִזְלָג 'a fork,' מִרְעָה 'a pasture,' מִבְּאֵר 'a lurking-place,' see further, Ges., § 84. 14; Ewald, § 160 b; and Stade, § 268 ff. Render, 'luminaries.'

וְהָיוּ. The perf. with waw conv. in continuation of the jussive יְהִי, so in 28, 3 וְהָיִיתָ . . . יוֹבֵרְךָ אֶתְךָ, 31, 44 נִבְרָתָהּ וְהָיִיתָ . . . בְּרִיתָ, Ex. 5, 7; cf. Ges., § 126. 6; M. R., § 24. 1 a; Driver, § 113. 2 a.

לְאוֹתוֹת וּגְוֹ" may be rendered in three different ways: I. As a *ἐν δὲ διὰ δύοιν*, 'for signs of seasons, and for days and for years;' see Ges., § 155. 1 a, and cf. 3, 16. II. 'For signs and for set times, and for days and for years.' III. 'For signs, as well for times, as also for days and years.' Against III. Del. remarks that the correlatives 'as well,' 'as also' are not sufficiently clearly expressed by ו . . . ו, as, for example, in Ps. 76, 7; nor is this rendering suitable to the simplicity

of the narrative. On I. it may be remarked that though the hendiadys may be possible in 3, 16, it is by no means necessary there, and Job 10, 17. 2 Chron. 16, 14 (cited by Ges. l.c.) are not parallel. II. is the simplest and best rendering, and is adopted by the Vss., Del., Di., Kn., and others.

אורות. 'The luminaries were to be **אורות**, i.e. signs, partly in an ordinary way as marks of the different regions of heaven, of the weather, and partly in an extraordinary way, e.g. through eclipses of the sun and moon, the appearances of comets, etc., which were regarded by the ancients as foreshadowing extraordinary events (Joel 3, 3 f. Jer. 10, 2. Matt. 24, 29).' Knobel in Di.

מועדים. מועד from יעד (ועד), 'to fix,' denotes any 'stated place,' as in the phrase מועד אהל 'tent of meeting,' or as here, 'any fixed, stated time;' cf. 17, 21. The מועדים here mean set times or seasons, in particular, stated annual feasts, also periods in animal (cf. Jer. 8, 7, of the stork) and vegetable life, and the seasons suitable to the various occupations and employments of man.

ולימים ושנים. On the pointing ו, cf. Ges., § 104. 2 c; Dav., § 15. 1 c. 'For days and for years,' i.e. for distinguishing and counting the days, some being short, others long, according to the season of the year: the years also being long and short, according as they are reckoned by the sun or moon. The מאורות had a threefold aim: (1) to divide the day and night; (2) to fix the calendar; (3) to give light on the earth.

16. The lights more exactly defined שני. On the various ways in which the numerals may be connected with substantives, see Ges., § 120. 1; M. R., § 96. 1 b. On the article with גדלים, see Ges., § 111. 2; M. R., § 85.

את המאור הגדול. On this method of expressing the comparative, cf. Ges., § 119. 1; M. R., § 86.

וְאֵת הַמֵּאֹר . . . הַכּוֹכָבִים. 'And the lesser light with the stars to govern the night.' וְאֵת הַכּוֹכָבִים is closely attached to את המאור הקטן; see 2, 9. 12, 17. 34, 29.

18. וְלִהְיוּ הַיּוֹמִים, the ל is pointed with — by Ges., § 10. 2. Rem.; see also Stade, § 105.

20. נִפְשֵׁי חַיִּים 'living beings,' an explanatory apposition to שָׂרָץ; so the Syriac: not as the LXX, Vulg., etc., as a genitive after שָׂרָץ; see on ver. 11 דֶּשֶׁא עֵשֶׂב שָׂרָץ and שָׂרָץ are frequently found in P.

יַעֲרֹף. Pilel from עָרַף, a denom. from עוֹף; on this form of the intensive stem, cf. Ges., §§ 72. 7 and 55. 2; Dav., § 40. 6. Pilel, because a great number of birds is meant; at the same time expressing the idea of 'up and down,' 'to and fro;' cf. Di. in loc.

עַל פְּנֵי רִקִּיעַ 'in front of,' on the side turned towards the earth, i. e. in the air, for which Hebrew has no special expression (Del., Di.).

21. תַּנִּינִים. LXX, καὶ ὄφεις; Syr. ܬܢܝܢܝܐ; Vulg. 'cete.' From תָּנַן 'to stretch out,' and used Ex. 7, 9. Deut. 32, 33, for a serpent, but more frequently for the crocodile, see Is. 27, 1. 51, 9; and also for other marine animals, Job 7, 12. Ps. 148, 7. Render, 'sea monsters.'

כָּל נֶפֶשׁ חַיָּה. כל is an adj., not a substantive (its use as a substantive is only poetical, being then equivalent to the prose חַיִּים). נֶפֶשׁ is practically limited and determined by כל, hence the adj. has the article, though it is absent with the noun: so again in 9, 10. This usage is rare, but is met with occasionally at all periods of the language; see Ges., § 111. 2 a; M. R., § 85. Rem. c; Ewald, § 293 a; and

Journal of Phil., xi. 229 (where nearly all the examples are collected).

אֲשֶׁר 'wherewith the waters swarm.' אשר is the acc. after שָׂרַץ. Verbs of *abounding in*, and *wanting*, govern the acc.; see Ges., § 138. 3; M. R., § 35; and 9, 2.

לְמִינֵהֶם *scriptio defectiva*, for לְמִינֵיהֶם; cf. 4, 4 חֲלָבָהּ.

עוֹף כָּנָף 'birds (coll.) of wing.' On the construction of a subs., where in English an adj. is used, see Ges., § 106. 1; M. R., § 79.

לְמִינֵהוּ. See on ver. 12.

22. וַיִּבְרַךְ. On the position of the tone, cf. the note on ver. 7.

24. וְחִיתוֹ. חִיתוֹ with the old, so-called case ending ו. Probably the ending ו was that of the nominative; compare the Arabic nominative ending *u*, but in Hebrew its distinctive use as a mark of the nom. was lost. These terminations ו or ו, also the ending י, have no meaning in Hebrew, and are retained as mere binding vowels in particular phrases (י especially in participles before a preposition) as archaisms, or in imitation of archaisms; see Ges., § 90. 3 b; Dav., § 17; Stade, § 344; and cf. בָּנוּ בְּעֵר in Num. 24, 3. 15, and מְעִינֵי מַיִם in Ps. 114, 8.

חֵית הָאָרֶץ is one of the characteristic expressions of P.

26. נַעֲשֵׂה 'let us make.' The voluntative is hardly ever found with ה cohortative in verbs ל'ה and ל'א; cf. Ges., §§ 75. 6 and 128; M. R., § 8; and Driver, c. iv, esp. § 47.

We have the plural again in 11, 7 and Is. 6, 8, and it has been explained in various ways.

I. The Fathers here see a reference to the Trinity, and many moderns have followed them; but as Del. (*Comm.*, 4th ed., p. 101) and Oehl. (*Theol. of O. T.*, § 36) remark, the

mysterium Trinitatis is not sufficiently manifest in the O. T. to warrant this interpretation. II. Tuch and others account for the plural on the ground that in a case of reflection or self-consultation, the subject stands as the object, in anti-thesis to itself, the speaker conceiving himself as addressing himself; cf. Del. on Is. 6, 8; Tuch, *Comm.*, 2nd ed., p. 23. But as Del. and Di. point out, there is no proof of the existence of such a plural. III. Kn. and others explain the plural from the custom which monarchs have of using the first person plural in decrees, etc.; but though this occurs continually in the Qoran, and is found in the Bible, Ezr. 4, 18. 1 Macc. 10, 19. 11, 31. 15, 9 (of Persian and Greek rulers), it was never used in this way by the Hebrews. IV. Di., *Comm.*, p. 29, proposes a new explanation; his words are, 'We should rather remember that the Hebrew who speaks of God as אלהים in the plural, regarded Him as the living, personal conception of a fullness of power and might; God could thus, differently from men, speak of Himself in the plural.' A plausible explanation, but perhaps hardly so natural as the one Del. adopts. V. Del. and others seem to be right when they refer the plural, as in Is. 6, 8, to the angels. God announces to them His resolve to create man, without however allowing them to participate in His creation: cf. Del. here, and for the idea 1 Kings 22, 19-22. Dan. 4, 14. 7, 10. Job 1. Luke 2, 9. This is an old interpretation, and is the one adopted by Philo (διαλέγεται ὁ τῶν ὄλων πατήρ ταῖς αὐτοῦ δυνάμεσιν, quoted by Del., p. 101), Targ. Jon., which has "וַאֲמַר יְיָ לְמַלְאכָיו דְּמִשְׁמִינָן קוֹמוּ וְגו'" ('*Y. spake to His angels who minister before Him,*' etc.), Rashi, Ibn Ezra. Is. 40, 13. 14 and 44, 24 are cited against this view, but are not conclusive: for as Del. on this passage remarks, 'A co-ordinate sharing in the act of *creation* He does not grant them, any more than

in Is. 6, 8 in the act of *sending*: but He invites their participation or interest in what He is doing, as the creating of a being, who although of the earth, yet stands in a close relation to them and to Him, is the point now in question.'

אדם '*mankind*,' collective, as the pl. **יָרְדוּ** shows.

אָדָם, so called, according to one view, as belonging to the earth (**אֲדָמָה**), '*the earth-born*,' γηγενής, γήϊνος. Another derivation is from **אָדָם** '*to be red*;' cf. Joseph., *Ant.*, i. 1. 2 ('Αδάμος σημαίνει πυρρὸς ἐπειδὴ περ ἀπὸ τῆς πυρρᾶς γῆς φυραθείσης ἐγγεγόνει); so many moderns, e.g. Ges., Tuch. Another derivation is from the meaning of the root preserved in Arabic, '*to attach oneself to*,' so **אָדָם** = '*animal sociabile*.' All these are uncertain. 'It is obvious that the derivation from **אָדָם** cannot be philologically defended, but any certain etymology for **אָדָם** has not as yet been found, any more than one for the Latin *homo*;' cf. Di., p. 52; Del., p. 117.

"**בצלמנו וגו'**. **צֶלֶם** = '*figure*,' '*image*,' εἰκών. **דְּמוּת** is more abstract = '*likeness*,' ὁμοίωσις. 'The Greek and Latin Fathers make a distinction between **צֶלֶם** and **דְּמוּת**, referring **צֶלֶם** to the physical or inborn, **דְּמוּת** to the ethical or receptive side of the Divine image (Ebenbild),' Di. But the absence of ו between the two words (only the LXX have καί), and a comparison of ver. 27, where only the one, with 5, 1, where only the other occurs, do not favour this view. The two words are almost synonymous, the second being added to emphasize the first (Di.).

דָּגַת, collective, '*fishes*' = **דְּגֵי הַיָּם**, 9, 2. Ps. 8, 9.

27. **בָּרָא אֱתָנוּ** '*made He him*,' i.e. mankind. **אָדָם** conceived as collective, mankind in general being spoken of.

זָכָר וּנְקֵבָה בָּרָא אֹתָם '*male and female made He them*,' the two sexes are mentioned, hence the plural **אֹתָם**.

28. פָּרוּ וּרְבוּ. פָּרָה joined with רְבוּ is characteristic of P.

הַרְמֵשֶׁת. The art. supplies the place of the relative in English; see Ges., § 109. R.; M. R., § 92. Rem. a; Ewald, § 335 a.

29. נָתַתִּי לְנֶתְתִי for נָתַתִּי; see Ges., § 66. 2. Rem. 3. 'I give,' the prophetic perf., 'the event being regarded as so certain, it is already conceived of as actually come to pass;' cf. Ges., § 126. 4; M. R. 3. 1 a; more fully, Driver, §§ 13, 14. See 9, 13. 15, 18. 17, 20. 23, 11. 13. 41, 41.

בּוֹ, lit. 'which is in it,' i.e. 'wherein,' see Ges., § 123. 1.

30. אֶת כָּל יֶרֶק וְגו'. The verb נָתַתִּי here seems to have dropped out. To make the acc. dependent on the נָתַתִּי in ver. 29 is difficult, as לָכֵם יִהְיֶה intervenes. The Vulg. paraphrases 'ut habeant ad vescendum.' The Arab. adds جَعَلْتُ 'I have appointed it' or 'set it.'

כָּל יֶרֶק עֵשֶׂב = 'all verdure of herbs;' cf. Ex. 10, 15 וְלֹא נֹתַר כָּל יֶרֶק בְּעֵין.

עֵשֶׂב = 'herb,' in its widest sense, the green of it being emphasized as that which animals commonly live on.

31. יוֹם הַשְּׁשִׁי. Common words like יוֹם are sometimes treated as definite in themselves, and may then dispense with the article; cf. 2, 3 יוֹם הַשְּׁבִיעִי (also Ex. 20, 10). 1 Kings 7, 12 הַנְּדוּלָה, also ver. 8 הַחֲדָרָה, Ez. 40, 28. 31. 2 Chron. 23, 20 שַׁעַר הָעֵלְיוֹן, Neh. 3, 6 שַׁעַר הַיְּשֻׁנָה, also *Journ. Phil.*, xi. 229 f. On the relation in which the Cosmogony of Genesis stands to modern science, comp. Prof. Driver in the *Expositor*, Jan. 1886, pp. 23-45.

2.

1. הַשָּׁמַיִם וְהָאָרֶץ, applied zeugmatically to עֲבָאָם. The phrase 'host of heaven' is common in the O. T., e. g. 1 Kings

22, 19 (= 'the angel hosts'). Josh. 5, 14 f. (= 'army or host of God'). Ps. 103, 21 (of the elements). The phrase 'host of the earth,' here due to the **צבא השמים**, is not common elsewhere, we find instead **מלא הארץ**, Is. 34, 1.

2. **ויכל**. 'And God ended,' not as a pluperfect as some render. It is very doubtful whether an imperf. with waw conv. can stand for a pluperfect, if no perfect in a pluperfect sense precedes, and is scarcely consistent with the meaning of the idiom; cf. on 1, 4. When a writer wishes to mark that a pluperfect sense is necessary, he usually separates the **ו** from the verb, which then naturally passes over into the perfect (**וואלהים בלה**). For a full discussion of the question and an examination of the instances in which waw conv. with the imperfect has been supposed to be equivalent to a pluperfect, see Driver, § 76. Obs.

בלה=here 'to bring to an end,' 'to leave off;' cf. Ex. 34, 33. 1 Sam. 10, 13. Ez. 43, 23 (where **בלה** occurs with **מן**). This 'leaving off or resting' fills up the seventh day, just as the work of creation the six preceding days. 'God did not create anything on the seventh day,' Kn. The Sam., LXX, Syr., Ber. Rab. read **שביעי** for **ששי**; an intentional alteration to avoid the idea that God created anything on the seventh day.

מלאכתו from **מלאכה**, which has arisen out of **מלאכה**, the weak letter **א** surrendering its vowel to the preceding vowelless consonant, and the pathach under the prefix **מ** disappearing and its place being taken by shewa vocal; cf. Stade, § 110 c and § 112 b; Ges., § 23. 2 and § 95. iii. In the form with the suffix **ו**, the pathach under the **ל** is due to the syllable being short and unaccented.

3. **ויברך**. If the penult. is an open syllable waw conv. frequently draws back the tone on to it, leaving the last

syllable a short unaccented syllable ; see Dav., § 23. 3 b ; Driver, § 69 ; Ges., § 49. 2 b. Cf. I, 11. 22, and often.

את יום השביעי. Cf. on I, 31.

אשר ברא אלהים לעשות. Two renderings are possible, (I) '*which God created in respect of making,*' *quae creaverat Deus faciendo*. The inf. cstr. being used to define a preceding verb, as in Judg. 9, 56 להרג . . . אשר עשה ; 2 Kings 19, 11 להחרימם . . . עשו ; Ps. 103, 20 לשמע עשי דבריו ; cf. Ges., § 45. 2 ; Ewald, § 280 d ; M. R., § 113 ad fin. But as ברא in this construction would be followed by אשר (= מלאכה), which is against the usage of the language, and for which עשה מלאכה would stand, Di. (II) prefers rendering with Ewald, § 285 a, '*in making which he created,*' i. e. '*which he made creating,*' אשר being acc. after לעשות, and the latter word being defined by ברא ; cf. הגדיל לעשות. הרבה להתפלל. The LXX have ὡς ἔργατο ὁ Θεὸς ποιῆσαι, a paraphrase. The Syriac ܐܠܗܝܡ ܕܥܠܡܐ ܕܥܠܡܐ, as the Hebrew, so Onq. ܕܒܪܐ ܕܥܠܡܐ ܕܥܠܡܐ. Vulg. '*quod creavit Deus ut faceret.*'

4. אלה תולדות. '*These are the generations of the heavens and the earth when they were created.*' תולדות,—which only occurs in the pl. cstr. state,—when it stands before a proper name signifies '*generations,*' not as a *nom. act.*, but in the sense '*those who are brought forth,*' so = *family*, '*the details about those who spring from any one ;*' hence in the title of a book or chapter, '*the history of the families springing from any one.*' LXX, γένεσις ; in this passage βίβλος γενέσεως. Here תולדות = the '*creatures,*' i. e. '*the things brought into existence when heaven and earth were created.*' Elsewhere תולדות always refers to what follows, e. g. 5, 1. 6, 9. 10, 1, but in this chap. no history of the heavens and the earth follows, so Schrader and others suppose that this half verse properly

ought to precede 1, 1, its present position being perhaps due to the compiler of the book, who inserted it here in order to form a transition to 2, 4 b, ff. The אלה (as it stands now) points backwards, and may be rendered, '*Such then are the generations:*' so Job 18, 21. Ps. 73, 12. Gen. 10, 21. 31, 32. Cf. further, Del., *Comm.*, p. 111; Di., p. 37; Tuch, p. 49. The heading אלה תולדות is peculiar to P: so 5, 1, 6, 9. 10, 1, etc.

יהוה אלהים, the combined name '*Yahweh Elohim*,' is only found once again in the Pent. (viz. Ex. 9, 30) outside Genesis, but occurs in Joshua. On the Tetragrammaton, יהוה, cf. Appendix II. P uses אלהים till Ex. 6, 3.

ארץ ושמים. Only once again, in Ps. 148, 13.

בהבראם. Inf. Nif. with ב prefixed, and the suff. of the third pers. pl. masc., from ברא. The ה is written smaller than the other letters, and is marked by the Massorettes "וְעִירָא הַ", i. e. *He small*. Tuch remarks on this: 'The ה minusc. in בהבראם (cf. 5, 2) has a critical significance, and points to a variant reading, Qal (viz. בִּבְרָאָם), not Hof., as Rosenmüller thinks. Similarly Lev. 1, 1.' Cf. Di., p. 38, who apparently endorses this view. Other instances of letters written smaller or larger than the other letters will be found in Strack, *Prolegomena critica*, p. 92, e.g. *litterae majusculae* in Lev. 11, 42, נָחֹן, with waw larger than the other three letters; in Num. 14, 17, י in יִגְדֹּל; in Deut. 34, 12, ל in יִשְׂרָאֵל; and *litterae minusculae* in Deut. 32, 18, י in הָשִׁי; Esth. 9, 9, ש in פְּרִמְשָׁתָא: see also Bleek (*Introduction*, § 357 f.) [Eng. transl.], or Keil (*Introduction*, § 205) [Eng. transl.]. A list of the '*litterae majusculae et minusculae*' will be found in *Ochla we Ochla* (ed. Frensdorff), Nos. 82–84; Buxtorf, *Tiberias* (1665 ed.). They are not expressly mentioned in the Talmud, and probably in

the course of time became more numerous. Buxtorf, l. c., enumerates thirty-one instances of the *lit. majusc.*, and thirty-two of the *lit. minusc.* The Jews give fanciful explanations. The two following—viz. on this passage, and 23, 2—are cited from the *Tiberias*, p. 147 ff. “ה in voce בהבראם *“quando creata fuerant illa,”* nempe, coelum et terra, Gen. 2, 4. Ad indicandum, fore ut omnia creata minuantur et intereant: et ut littera ה constat ex lineis dissolutis et ab invicem separatis, sic creata cuncta dissolventur, sicut scriptum est: *“Coeli velut fumus evanescent, et terra ut pannus veterascet, et habitatores ejus similiter morientur,”* Is. 51, 6. Hebraei litterarum mysteria sectantes, notant innui transpositionem hujus litterae, ut ex בהבראם fiat באברהם *“propter Abraham,”* i. e. propter fideles creatum esse mundum: illi enim soli Deum propter admiranda creationis opera laudant.’ And on the small כ in 23, 2 (p. 152): ‘ad indicandum, planctum et luctum propter mortuos, viris minuendum esse, ne modum excedat, quod et Abrahamum fecisse, externo litterae signo indicatum fuit.’ See another Jewish explanation of Gen. 2, 4, from the Talmud, *Tract. Menachoth*, fol. 29, col. 2, in Hershon, *The Pentateuch according to the Talmud*, p. 92 (Eng. transl.).

Render, ‘*When they were created*,’ lit. ‘*in their being created*;’ a common use of the inf. cstr., like the Greek construction ἐν ᾧ, with the inf.; see Ges., § 132. 1, 2, 3; M. R., § 111 b.

4^b. The narrative begins here. ‘*In the day of God’s making*,’ i. e. ‘*when God made*,’ etc. On the construction, see Ges., § 133. 2, 3; M. R., § 111 a, § 118.

ביום, = lit. ‘*in the day of*,’ is freely used for ‘*at the time of*,’ so 3, 5 ביום אכלכם; Is. 11, 16 ביום עלותו; Jer. 11, 7 ביום העלתי. ברא = עשות in P.

The apodosis to 4^b, ביום עשות, may be either ver. 7 or ver. 5.

If we take ver. 7 as the apodosis, then vers. 5, 6 will be a parenthesis descriptive of the earth's condition before God created mankind, and we should have to render it as follows:—
'When Yahweh Elohim made earth and heaven (now no shrub of the field was yet on the earth, and no herb of the field had yet sprung up; for Yahweh Elohim had not sent rain upon the earth, and there was no man to till the ground; and a mist used to go up and water all the surface of the ground), then Yahweh Elohim formed,' etc. So Di.

If we make ver. 5 the apodosis, then the rendering would be,
'When Yahweh Elohim made earth and heaven, then there was no shrub of the field,' etc. So Tuch.

Against the first rendering it may be urged that the construction is too involved, and seems to identify a *period* (ver. 6), with a *point* (ver. 7) of time. To make *וּבֹל שִׁיחַ* the apodosis to 4^b is against the division of the verses and the syntax (Del.); cf., however, on the latter point, Driver, §§ 123 and 124, who cites Ex. 25, 9. Josh. 3, 3, and other instances of the imperf. separated from ו, after a time determination, and treats this passage similarly. The argument, too, from the division of the verses is hardly conclusive. Del. takes apparently 4^b and 4^a, after the analogy of 5, 1, as belonging together, and regards vers. 5 and 6 as independent sentences introductory to ver. 7, which beginning with *וַיַּצַּר* ('so he formed') expresses the main point, viz. the creation of man.

5. On the imperf. after *טָרַם*, cf. Ges., § 127. 4 a; M. R., § 6. 1; Ewald, § 337 c; Driver, § 27 b. Ewald, l. c., remarks that *טָרַם* for the most part stands in circumstantial clauses, preceded by the subject.

כֹּל indefinite, and with the negative = 'none,' Germ. *kein* : cf. Ges., § 152. 1; M. R., § 142; Ewald, § 323 b. On *אֵין*, see Ges., § 152. 1; Ewald, § 321 a; M. R., § 140.

On the position of אֵין in the sentence, cf. Num. 20, 5 ומֵים אֵין, M. R., § 79. 6 b. Rem. a.

6. יַעֲלֶה. The imperf. used in a frequentative sense, and followed by a perfect with waw conv. וְהִשָּׁקָה. The companion construction to the imperf. with waw conv. is that of the perfect with waw conv. According to Ewald, § 234 a, b, this construction was originally due to the opposite construction of the perfect, followed by an imperfect with waw conv.; just as the two tenses are in many aspects opposite one to the other, so the peculiar idiomatic use of the one, generated a corresponding idiomatic use of the other as its counterpart. Ols., cited by Professor Driver, *Tenses*, p. 141, remarks that this use of the perfect rests originally on a 'play of the imagination,' in virtue of which an action when brought into relation with a preceding occurrence as its *consequence*, from the character of inevitability it then assumes, is contemplated as actually completed. In this construction 'the nascent action (i.e. the action of the imperf.) is conceived of as advancing to completion (the action of the perfect with waw conv.), as no longer remaining in suspension, but as being (so to say) precipitated.' Driver, *Tenses*, p. 141. Compare c. viii, where a full discussion of this idiom will be found, and the rules concerning the shifting of the tone one place forward with the waw conv. are noted. When the waw and the verb are separated, the imperf. reappears. Cf. also Ewald, § 136 b and § 342 b, 1; M. R., §§ 23 and 25; Ges., § 126. 6 d. Other instances of the imperf. as a frequentative, followed by a perf. with waw conv., are 6, 4. 29, 2. 3 וְהִשָּׁקוּ . . . וְגִלְלוּ . . . וְנִאֲסָפוּ . . . יִשָּׁקוּ . . . וְהִשְׁבִּיבוּ; 1 Kings 14, 28 וְהִשְׁבִּיבוּם . . . יִשְׁאוּם; 2 Kings 3, 25 וְהִשְׁלִיכוּ . . . וְהִשְׁלִיכוּ, etc.

אֶר only occurs in this passage and Job 36, 27. The LXX render here by *πηγή*, and in Job, l. c., by *νεφέλη*, which is also Onqelos' rendering here (**עֲנָנָא**). Syr. and Vulg. have respectively **مَدَدُ حِل** and 'fons.' Saadiah agrees with the ordinary rendering 'mist,' 'vapour,' **بُخَار**. The word **אֶר** appears to be confined to Hebrew. Ges. in the *Thesaurus*, p. 35 (as Professor Driver has pointed out to me), is in error when he says that the word **אֶר** is used in the Targ., Job 3, 5. Prov. 23, 33. He has accidentally written 'Targum' for 'the Commentary of Rabbi Levi ben Gerson' (of Provence, died 1370), cited by Buxtorf, *Lexicon. Chald. Talm. et Rabb.*, p. 69. The mistake is repeated in the 9th ed. of the *H. W. B.* of Gesenius, p. 10 b.

7. **וַיִּצַר**. On the form of this **פִּי** verb, see Ges., § 70. 1; Dav., § 39. 2.

הָאָדָם. On the derivation of **אָדָם**, compare the note on 1, 26. The author connects **אָדָם** with **אֲדָמָה**, as though he would imply that man bore in his name a mark of his earthly origin. On the article with **אָדָם**, cf. Ges., § 109. 2; Ewald, 277 c; M. R., § 66. Rem. a.

עֵפֶר is a second accusative, specifying or defining the material used in the operation; see Ewald, § 284 a. 1; M. R., § 45. 5; Driver, § 195. 1 (Tertiary predicate). Cf. Ex. 20, 25.

חַיִּים. The masc. plural used to form an abstract noun. 'The plural may serve to collect together the scattered items into a higher idea, so as to form the signification of an abstract,' Ewald, § 179, who gives as other instances **נִרְדִּים** 'flittings,' Job 7, 4; **עוֹעִים** 'perverseness;' **סְנוּרִים** 'blindness;' cf. also Stade, § 324 b, who remarks 'that **חַיִּים** is the only word of this sort in general use, the other instances that occur being archaisms, and belonging to the conventional

language of the Law, or of Poets or Prophets.' See also Ges., § 108. 2 a.

לִנְפֶשׁ . . . וַיְהִי. In the sense of 'become,' לִ, cf. 17, 4. 18, 18, etc., is more frequent than הָיָה, followed by the simple subst., as in 4, 20. 21. 19, 26.

נֶפֶשׁ in Heb. = the breath of life that is in every individual being. Man derives this breath of life from God immediately (Job 27, 3. Is. 42, 5), animals from the earth (1, 20. 24), and so only mediately from God, yet participating in God's spirit (Job 34, 14 f. Ps. 104, 30). In this direct inspiration lies man's pre-eminence over the animal world, stress being laid on the manner in which man 'became a living soul.' He comes into existence as a personal being in a personal relation with God. Cf. Oehl., § 70. Onq. renders הָיָה נֶפֶשׁ by רוּחַ מְמַלְלָא 'a talking spirit.'

8. גֶּן בַּעַד. 'A garden in Eden.' עֵדֶן as an appellative means 'loveliness,' 'delight,' but is here clearly the name of the place where the garden was situated. The LXX render here παραδείσον ἐν Ἐδέμ; ver. 15 (incorrectly) παραδείσῳ τῆς τρυφῆς, so 3, 24, and Vulg. 'Paradisum voluptatis.' Syr. has ܩܝܢܐ ܕܥܕܝܢ, Saadiah ܩܝܢܐ ܕܥܕܝܢ. Schr., *K. A. T.*, 2nd ed., p. 26 f., says 'Eden,' Heb. עֵדֶן, has originally nothing to do with עֵדֶן, pl. עֲדָנִים, 'loveliness,' but is a word that came over to the Hebrews from the Babylonians, meaning properly 'field,' 'plain;' in Assyrian *i-di-nu*. עֵדֶן, pointed with $\text{—} \text{—} \text{—}$, to distinguish it perhaps from עֵדֶן with $\text{—} \text{—} \text{—}$, is a pr. n., the name of a district in Mesopotamia, or Assyria, which, according to 2 Kings 19, 12. Is. 37, 12, came under the rule of Assyria. עֵדֶן has not yet been identified; cf. further, Di., p. 51; Del., p. 120.

מִקְדָּם is local, not temporal (for וַיְהִי is against this), = 'eastwards,' 'on the east of' (a further definition of the position

of Eden; cf. 3, 24. 11, 2. 13, 11), i.e. from the standpoint of the narrator in Palestine.

9. ויצמה. The shortened form of the Hif'. imperf.; see Ges., § 65. 1 c. Rem.; Dav., § 37. 1, 2.

ורע = 'and the tree of knowledge of (lit. of the knowing) good and evil;' i.e. the tree, the partaking of the fruit of which would cause persons to know good and evil.

טוב ורע cannot be genitive after דעת, as a word defined by being in the construct state does not take the article, but must be regarded as the accusative; cf. Jer. 22, 16 הלא היא הלל אתי 'was not that the knowing me?' see Ewald, § 236 a; M. R., § 110. Rem.; Ges., § 133. 1. The article prefixed to an inf. cstr. is very rare.

טוב ורע. On the pointing of ו with —, see on 1, 2.

10. 'And a river was going out of Eden, to water the garden; and from thence it separated itself, and became four branches.'

יוצא. The part. denoting continuous, unintermittent action; see Driver, § 21; M. R., § 14. 2 a.

יפרד. On the imperf. as a freq. in past time, see Driver, § 30 a; M. R., § 6. 2 a.

והיה; cf. on והשקה, ver. 6.

11. פישון =, according to Gesenius, 'streaming,' or 'stream,' from a root פוש 'to burst forth.' It is not found again in the Canonical books of the Old Testament, but is mentioned in Ecclesiasticus 24, 25, together with the Tigris. The Arabic of Saadiah has النَّيْل 'the Nile.' The other versions follow the Heb. text. Its position is more closely defined by the mention of the land (חוללה) round which it flows. Joseph. (*Ant.*, i. 1. 3), the Fathers (Euseb., Aug., Hier.),

and others identify it with the Ganges; Felan and others consider it is the Phasis; Del. and the moderns, the Indus. החוילה occurs only here with the art.; in 10, 7. 29, it is mentioned partly among the Cushites, and partly among the sons of Joqtan, together with Ophir. It also occurs in the phrase (25, 18) מחוילה עד שור; cf. 1 Sam. 15, 7.

Havila in 25, 18 and 1 Sam. 15, 7 seems to have been the eastern frontier of the Ishmaelites and Amalekites on the Persian gulf. The moderns identify the Havila of this verse with India; according to their view פישון is the Indus. That one of the rivers here mentioned was an Indian one, was the view prevalent among the ancients; and the identification of חוילה with India, and פישון with the Indus, is strengthened by the fact that the products of the land of חוילה, viz. ברלח, זהב, שנהם, are mentioned by ancient writers as being found in India; the gold of the Indus district being celebrated among classical writers, as that of Ophir was among biblical: cf. Her., iii. 106; Diod. Sic., ii. 36; Curt., viii. 9. 18. Cf. 1 Kings 10, 11. Ps. 45, 10. Job 22, 24: see further, Del., p. 123; Di., p. 59¹. חוילה has the article by Ewald, § 277 c; cf. ver. 7. It seems to indicate, as Di. remarks, that the Hebrews had not then forgotten the original meaning of the word, 'the sand land' *par excellence*. The חוילה mentioned in 10, 7 (cf. 1 Chron. 1, 9) among the sons of Cush seems to denote a place distinct from those intended here, and in 25, 18. 1 Sam. 15, 7, which is perhaps to be identified with the modern Zeila on the Abyssinian coast, south of Bab-el-Mandeb. Cf. the note on 10, 7.

הוא הסבב = 'that is the one encompassing the whole land of Havila.' The article with the predicate by Ges., § 110. 4,

¹ The name may possibly = 'Sandland,' or 'Land of golden sand,' connected with חול 'sand.'

note; Driver, § 135. 7. סָבֵב without the article would = 'is encompassing.' The word סָבֵב does not of necessity imply a complete surrounding; cf. Num. 21, 4. Judg. 11, 18. Ps. 26, 6.

On the relative construction אֲשֶׁר שָׁם, cf. Ges., § 123. 1; M. R., § 156 d.

12. וְזָרַח. The ו is pointed ו by Ges., § 104. 2 c. On the — under the ז, to emphasize the sibilant, see Ges., § 10. 2. Rem. b; Stade, § 105. Cf. 3, 17 (תִּאֲבָלָהָ). 25, 22. 27, 26. 29, 3. 8 (וְלָלֵי). ו is marked with metheg, as in Judg. 5, 12, וְיִשְׁבֵּה: see Ges., § 16. 2, 1 a; Stade, § 52 d.

הוּא in the Pent., with the exception of eleven places, is of common gender. The punctuators, however, by pointing it הוּא, indicate that they meant it to be read as הִיא, the usual form of the fem.: cf. Ewald, § 184 c; Ges., § 32. iii. 6; Stade, § 171 c. 2. This has usually been explained as an archaism, but Nöld., *Z. D. M. G.*, xx. (1866), p. 458, has pointed out that this cannot be philologically sustained, if we compare the other Semitic languages, all of which exhibit a fem. הִיא. He, shewing that the double form must have existed *before* the different branches of the Semitic race had parted from their common home, rejects the supposition that the fem. הִיא was at an early date lost, and again introduced into the language at a later period from the Aramaic, but admits that he has no plausible solution of the anomaly to offer. Only he is convinced 'that it cannot be explained as an archaism (dass es mit dem Archaismus nichts ist); at the most it might be an artificial archaism.' Stade, § 171 c. 2, regards it as 'a mistake of tradition,' and adds, 'probably the use of הוּא for both genders arose from a MS., which both for הוּא and הִיא wrote defectively הָא, as it is found on the Moabite stone and

Phoenician inscriptions. This **הא** was thoughtlessly always miswritten **הוא**.¹ Del., in the '*Zeitschrift für Kirchliche Wissenschaft und Kirchliches Leben*,' i. p. 393 ff., has accepted Nöldeke's statement that it cannot be an archaism, and accounts for the fem. as follows: 'Though through all Hebrew, even in the post-biblical literature (cf. p. 395 of his article), the distinction of gender was not sharply defined; yet at the time of the revision of the text, the use of **הוא** for the fem. was regarded as a mistake (for outside the Pentateuch it is unheard of, and not found in the Hebrew-Samaritan Pentateuch). In the recension of the text however it was presupposed that in the language at the time of Moses, although it possessed for the fem. the form **היא**, the use of **הוא** as of double gender prevailed, and the distinction of gender was at the lowest stage of its development.'

Stade's view, which is adopted by Kautzsch (cf. *Ges., Gram.*, l. c., foot-note), that **היא** and **הוא** were both originally written **הא**, and that the last redactors of the text have almost everywhere written this **הוא** without regard to gender, is borne out by the **הא** on the Moabite stone, line 6, **וַיֹּאמֶר גַּם הָא**, **וַיֹּאמֶר גַּם-הָא**, and line 27, **בֵּית בְּמוֹת בִּי=בַת בְּמַת כִּי הָרַם הָא**, and the Phoenician inscription of Ešmunazar, king of Sidon, line 22, **הַמְּמַלְכָּה** in Heb.; cf. Schröd., *Phoen. Gram.*, pp. 144, 225. This is probably the best explanation of the anomaly¹. The art. is pointed according to *Ges.*, § 35. 2 A; *Dav.*, § 11 b. **הוא** is here defined by the art. by *Ges.*, § 111. 2; *M. R.*, § 85.

¹ It is not certain that **הוא=היא** is confined to the Pentateuch. It seems to be found in the *Codex Petropolitanus* (916 A.D.), edited by Dr. Strack, 1876. Delitzsch denies this (see p. 394 of his article), but admits that the distinction between ו and י is very slight.

הברלה. '*Bdellium*,' a transparent kind of gum, with a pleasant smell, and of wax-like appearance; found, according to Pliny, in India, Arabia, Media, and Babylonia: so Jos., Aq., Symm., Theod., and Vulg. In Greek the by-forms *βδέλλα*, *μάδελλον* occur. The LXX have *ἄνθραξ* here, but in Num. 11, 7 (the only other passage where the word occurs) *κρύσταλλος*, regarding **ברלה** as a stone, but this would have required **אֶפֶס** before it. The Syriac has **ܕܒܪܠܗ** (reading 7 for 7), which apparently can be used of pearls or crystals. Saad. and others render *pearls* (so also Ges. in *Th.*), which meaning would be suitable here—between **זהב** and **שהם**—but hardly in Num. 11, 7 (*Del.*), and according to Tuch was first derived from this passage in order that some object of equal value with **זהב** and **שהם** might be mentioned; but cf. 1 Kings 10, 2. 10. The etymology is doubtful.

השהם. The art. as in **הזהב**, according to Ges., § 109. 3. Rem. 1 b; M. R., § 68. The LXX here give *ὁ λίθος ὁ πρᾶσιμος*, perhaps meaning the beryl, Vulg. '*lapis onychinus*,' Syr. **ܕܒܪܠܗ**, Onq. **בִּרְלָא**. Elsewhere variously rendered, onyx, sardonyx, sardius, which all belong to the same species (chalcedony), or beryl (more correctly chrysopras): cf. *H. W. B.*, 9th ed., Di. in loco. The etymology is doubtful.

13. **גִּיחֹן**. A similar formation to **פִּישֹׁן**. From **גִּיחַ** '*to burst forth*.' This river flowed round the land of **בוש**, and is quite distinct from the **גִּיחֹן** mentioned in 2 Chron. 32, 30. 1 Kings 1, 33. 38. 45. 2 Chron. 33, 14. The LXX have here *Γεῶν*, Vulg. '*Gehon*,' so the other Vss. The LXX in Jer. 2, 18 translate the Heb. **נְשִׁיחֹר**, Nile, by *Γεῶν*; cf. Ecclesiasticus 24, 27. Josephus and the Fathers also consider the Nile the river here meant, so many moderns. **בוש** is Ethiopia. Thus if **גִּיחֹן** is the Nile, we have a river, taking its source in Asia, flowing round the African **בוש**! Others consider **בוש** as representing

only the Asiatic Cushites, and identify גִּיחוֹן with either the Ganges or Oxus. Reland identifies it with the Araxes. Del. and Di. decide for the Nile, explaining the anomaly above noted, as having arisen through the ignorance of the ancients of geography; see their commentaries in loco.

14. חֲדָקָל, = 'the Tigris,' occurs again Dan. 10, 4. The Heb. name agrees with the Sumerian *Idigna*, and the Bab.-Assyr. *Idiglat* (Schr., *K. A. T.*, 2nd ed., 32 f.; Del., *Par.*, 170). In Aramaic the name is דִּינִיגָלַת (so Onq. here); the Pesh. has ܡܕܝܢܐ, Arab. دَجَلَة. 'The Aryan name (Old Persian *Tigra*, Pahlawi Դգրտ, Greek *Tίγρης*, *Tίγρις*), according to the express tradition of the ancients (Strabo, xi. 14, 8; Pliny, vi. 31; Curt., iv. 9), designates the river as "the arrow-swift," Old Baktrian *tighra* = "pointed," *tighri* = "arrow." Dillmann.

קֶרְמַת. Render, 'in front of Assyria,' i. e. from the standpoint of the narrator; so LXX κατέναντι, Pesh. ܩܪܡܬܐ. Others (the Targg., Aq., Tuch) render 'east of,' thus including Mesopotamia in the term אֲשׁוּר; but then the narrator could not have spoken of the Tigris as being east of Assyria, for he must have known that Assyria extended far east of the Tigris. Mesopotamia, too, is called אֶרֶם נְהָרִים in 24, 10; for this meaning of קֶרְמַת, cf. 4, 16.

פֶּרַת. 'The Euphrates,' not further defined, as being familiar to every Hebrew reader. It is often mentioned in O. T. as 'the great river,' or 'the river' κατ' ἐξοχήν. Together with the Heb.-Aramaic name, we have now the Old Persian 'Ufratu,' and the Babylonian-Assyrian 'Burattuv,' 'Purātu.' A Semitic etymology is still unknown; see Di. in loc., and M. and V. in *H. W. B.*, 9th ed., p. 692 b.

15. וַיִּנְחֲדוּ. The Hif'. imperf. with waw conv. from

נוח: see Ges., § 72. Rem. 9; Dav., § 40, esp. Rem. c. N. B.
הָנִיחַ = 'to cause to rest,' הִנִּיחַ 'to place,' 'set,' 'lay down.'

לְעַבְדָּהּ וּלְשִׁמְרָהּ. The inf. cstr. with suffixes follows the analogy of the segholate nouns: see Ges., § 61. 1; Dav., § 31. 4.

16. וַיִּצַּו עָלָיו 'laid a command on him.' More usually צִוָּה, = 'to command,' is followed by an acc., or the prep. לְ, or אֶל (cf. 28, 6), the words of the command being introduced by לֵאמֹר.

אָכַל תֹּאכֹל. 'Thou mayest indeed eat.' The inf. abs. being prefixed to the verb. 'The inf. abs. expresses the idea of the verb simply, without conditions of person, mood, etc.; hence, when it precedes the finite verb, there is first the idea bare, and then the idea modified; and the effect of the whole is to express with some variety of emphasis the *fact* (not the *quality*) of the action as now predicated in the finite verb.' Dav., § 27, rule at end. See also Ewald, § 312 a; Ges., § 131. 3 a.

On the potential use of the imperf., see Driver, § 38 a; Ges., § 127. 3 d; M. R., § 7. 2 b.

אָכַל is one of the five verbs that form their imperf. with ḥolem in the first syllable: see Ges., § 68. 1; Dav., § 35.

17. 'But from the tree of knowledge of good and evil, thou shalt not eat of it.' On the preposition with the suffix, repeating the substantive (a use allied to that of the *casus pendens*), see Driver, § 197. 6. Obs. 1; Ewald, § 309 a, ad fin.

אָכַלְךָ is an instance of an inf. cstr. with the suffix departing from the analogy of segholate nouns: cf. ver. 15, and see Ges., § 61. 1. Rem. 2.

18. **לֹא טוֹב הַיּוֹת**. The inf. cstr. as the subject to a sentence: cf. Ges., § 132. 1 a; M. R., §§ 112 b and 115.

וְאָעֲשָׂה לוֹ. The ל of לוֹ has a *dag. forte conjunctivum* or *euphonicum*: see Ges., § 20. 2; Dav., § 7. 4, foot-note; cf. ver. 28. The LXX and Vulg. here have read the plural, to bring the text into conformity with 1, 26.

עֹזֵר כְּנֶגְדּוֹ, lit. 'a help as before him,' i.e. 'a help corresponding to him,' 'meet for him,' A.V. LXX have here κατ' αὐτόν, in ver. 20 ὁμοιος αὐτῷ; so the Syr. and Vulg. In Rabbinic, כְּנֶגֶד = 'corresponding to:' see Ges., *Thes.*, p. 847. עֹזֵר is used concretely, as in Ps. 70, 6: cf. Nah. 3, 9.

19. **וַיֵּצֵר** is written defectively for **וַיַּצֵּר**, which occurs in ver. 7. The verb must not be rendered as a pluperfect. It appears that the narrator conceived the formation of animals as posterior to that of man. For the question of the use of the imperf. with waw conv. as a pluperfect, cf. the note on ver. 2.

כָּל חַיַּת הָאָרֶץ, P **כָּל חַיַּת הָאָרֶץ** (1, 25. 30; cf. 2, 10).

מֵהָ. On the punctuation of **מֵהָ**, see Ges., § 37. 1; Dav., § 13. 'The punctuation is quite like that of the article.'

מֵהָ יִקְרָא 'what he would call them;' cf. Driver, § 39 b.

וְכָל אֲשֶׁר יִקְרָא. The imperf. according to Driver, § 38 a, 'all whatever he called them.'

נֶפֶשׁ חַיָּה appears to be added very abnormally, in explanation of לוֹ. Possibly these words are a gloss, as they read very harshly. Such a redundancy as we find in the text here is common in Aramaic, which would say לָהּ לְנֶפֶשׁ חַיָּה; and there are genuine examples of it in the O. T., e.g. Ex. 2, 6. 1 Sam. 21, 14 (see Ges., § 121. 6. Rem. 3; M. R., § 72. Rem. a), but none so harsh as this (note especially the masc. לוֹ). In late Hebrew this redundancy might be an Aramaism,

but that can hardly be the case in this passage. נפש חיה = 'living creatures,' נפש being collective. חיה is a fem. adj. (חיה = 'life' is only poetical; see on 1, 21). As the text stands we have לו masc. followed by נפש חיה fem., which is difficult. Del. supposes that נפש חיה (cf. נפש in 46, 27. Num. 31, 28) was construed *ad sensum* as a masc.; but these passages are scarcely parallel.

20. וְלֹא־אָדָם, so pointed by Ols. The word is not used as a proper name until 4, 25. In these three chapters (1-3) it is, with the exception of this verse and 3, 17. 21, always pointed with the article. Cf., however, M. R., § 66. Rem. a.

לֹא מָצָא. I. Impersonally, 'One did not find for mankind.' II. 'For himself' (לנפשו = לאדם) he (man) did not find.' III. 'For mankind (God) did not find.' III. is not probable, as we have האדם already as subj. at the beginning of the verse. If I. be adopted, מָצָא would be impers. by Ges., § 137. 2; M. R., § 123. 2, and לאדם could stand without the art., as in 1, 26. Tuch adopts II. Del. and Di. propose a rendering that differs slightly from any of these: 'He (man) did not find for man,' i. e. 'for a human being, like himself,' etc.; almost the same as II, though they do not take לאדם as directly equivalent to לנפשו.

21. תַּחֲתָנָה 'in its place;' the suffix is a verbal one, cf. Ges., § 103. 1. Rem. 3; Stade, § 347 c. 3: with the nominal suffix it would be תַּחֲתָיָה.

23. 'This now is . . . this shall be called woman.' The connection of אִשָּׁה with אִישׁ is preserved by the Vulg., which renders them by 'virago' and 'vir,' respectively, probably following Symm., who has ἀνδρίς and ἀνήρ; so Luther, *Männin*.

לִקְחָהּ. The form is made more distinct by the fuller shewa; see Ges., § 10. 2, and § 52. 1, s. p. The dag. in the p

has fallen away in accordance with the rule, that any doubled letter pointed with shewa, if it be not one of the aspirates (בנרכפת), may drop its doubling; see Dav., § 7. 4, foot-note a; Ges., § 20. 3 b, where the letters that commonly admit of this loss of the dag. are mentioned. Hence the Raphe.

24. 'Therefore doth a man leave his father and his mother and cleave unto his wife, and they become one flesh.' The imperf. as freq. followed by the perf. with waw conv., in present time, as before (ver. 6) in past time; so Ps. 17, 14. 49, 11. 73, 10-11; Driver, § 113. 4 a. These words are the narrator's comment, as in 26, 33. 32, 33, as they would be unnatural if assigned to the man, who had no knowledge of a father or mother.

The LXX, Pesh., Vulg., and Sam. insert שְׁנֵיהֶם 'and they two become;' and the text is quoted thus in the N. T., Matt. 19, 5. Mark 10, 7; cf. 1 Cor. 6, 16. Eph. 5, 31. It may have fallen out of the Heb. text through the שְׁנֵיהֶם of ver. 25.

25. עָרוּמִים marked by the Massoretes, מ' בְּרוּשׁ 'mem with dagesh.' On the apparent anomaly of a long vowel in a toneless syllable, see Dav., p. 8; Stade, § 327 a. This word occurs again, with the same points, in Job 22, 6.

יִתְבַּשְׁשׁוּ. Hithpoel of בָּשׁ; see Ges., § 72. 7; Dav., § 26. 3 c. Render, 'were not ashamed,' i. e. 'not in the habit of being ashamed.' The imperf. according to Driver, § 30 a; Ewald, § 136 c.

3.

1. וְהִנָּחַשׁ הָיָה עָרוּם מִכָּל חַיָּה. 'Now the serpent was more cunning than all the beasts of the field,' etc. On the use of מִן in expressing the comparative, see Ges., § 119. 1; M. R., § 49. 2.

כי, lit. = '*and that . . . !*' is placed first in the sentence to denote astonishment, which may be expressed by a note of interrogation. Render, '*And (is it really the case) that ?*' cf. Ewald, § 354 c; M. R., § 143 b. There is no necessity to suppose that the ה interrog. has fallen out.

לֹא . . . כֹּל = '*not any*;' see Ges., § 152. 1 ad fin.; M. R., 142; cf. 2, 5.

3. **תְּמוֹתָן**. This form of the plural of the imperfect in תְּמוֹ, which always in Hebrew has the tone, is the common ending in the pl. imperf. 3rd pers. masc. and 2nd masc. in classical Arabic (the abbreviated form being reserved for the subj. and jussive moods), and in Aramaic, but is not found in Ethiopic in the written language. It is tolerably common in Hebrew, and is probably not to be regarded as a mark of antiquity, but as a weightier form, being especially frequent in the elevated prose style and in poetry. 'I. It is found in various cases of pause, as here, and Ex. 1, 22 תְּחִינִי. II. As an emphatic form, e.g. in Deut. 1, 29 לֹא תַעֲרֹצֶנּוּ; Josh. 4, 6 כִּי יִשְׁאַלֶנּוּ; and especially after particles or nouns, which expect a verb after them, e.g. כֹּל אֲשֶׁר בָּהּ, לֹא מֵעַן, לֹא מֵמָּה, הִדְבַּר אֲשֶׁר פֶּן. III. As a rhythmical form to ensure a fuller sound for the word, Hab. 3, 7 יִרְגֹּזֶנּוּ; Ps. 4, 3 תִּתְהַבֵּן. IV. As an audible connecting link, similar to the -εϛ, εϛ before δ, δ in Greek: so 32, 20 תִּדְבַּרְנָה before אֵל עֲשֵׂה; Judg. 6, 31 תִּשְׁעֶנּוּ before אֲנִי: most commonly before אֵל, but also before ע, ה, ו, and מ. Many common verbs, as אָמַר, דִּבֶּר, יָדַע, שָׁב, etc., have preserved the תְּמוֹ; while others, as יָרַד, יָשַׁב, etc., do not receive it any longer. It is found in all classes of verbs, with the single exception of verbs עֲשֵׂה, and is very frequent in verbs לֵאמֹר and עֲשֵׂה. Qal, as a light form, has it more frequently than the heavier reflexive forms. It occurs more commonly in the 3rd pers. than the 2nd pers. pl.,

as this form is far more frequent, but is by no means uncommon in the 2nd pers. pl. in certain verbs, e.g. **דבר, עשה, שמע, אמר, זמר**. It is found in the oldest prose, e.g. in Gen. (twelve times), Ex. (twenty-eight times), Num. (seven times), Josh. (nine times), Judg. (eight times), 1 Sam. (eight times); being especially frequent in Exodus, which contains many old pieces; also in old poetry, e.g. Ex. 15. 2 Sam. 22 (once), and some Psalms and old prophets, e.g. Is., Mic., Joel, Hos., Amos. In Job, Deut., Is. 24-27, 40 ff., Ps. 58, 89, 104, etc., it is more artificial (a revived archaism). In the gnomic poetry (Prov.) it is rare, and does not occur in the erotic and purely elegiac (Song of Songs, Lam.). Leviticus has it very rarely, Ezekiel never. More modern prose writings (Ruth, Kings) have it only in colloquial passages. The books of Chronicles have preserved it in some passages from more ancient sources, while it rejects it in others. In Ezra, Neh., Esther, Dan. (Heb.), Eccles. there are no examples of **נָ**. See further, Böttcher, *Lehrbuch*, ii. § 930 (from whom the above paragraph slightly abbreviated is borrowed), where a full list of the passages, where the ending **נָ** occurs, is given; and cf. Wright, *Arab. Gram.*, i. p. 63; Ges., § 72. 7. Rem. 4 and § 47. 3. Rem. 4; Dav., § 21. Rem. a. It may be observed that some of Böttcher's distinctions seem doubtful and arbitrary.

4. **לֹא מוֹת תָּמוּתוֹן**. The negative should stand between the inf. and the verb; see Ges., § 131. 3. Rem. 1; Ewald, § 312 b. 1; who cite Amos 9, 8. Ps. 49, 8 as parallel to this passage. Its unusual position here is probably due to a desire to keep the formula **מוֹת תָּמוּת** from 2, 17 unchanged. Render, '*Ye shall by no means die.*'

5. **יָדַע**. The participle as a true present, so 19, 13 **כִּי** **אֵנִי** **הַמְּבַשֶּׁה** (the subject does not **משחיתים** **אֵנִי** 18, 17);

precede, as a slight emphasis is laid on the verb; cf. Driver, § 135. 4), Driver, § 135. 2 and Obs.; cf. Ges., § 134. 2 a.

ביום אנלכם . . . ונפקחו. 'In the day ye eat . . . your eyes shall be opened.' The perf. with waw conv. after a time determination; see Driver, § 123 β; M. R., § 132 b; cf. § 26. Waw in this usage is to be noticed. It assumes a stronger demonstrative force than it has in the ordinary cases of the perf. with waw conv. (cf. Driver, § 119), when used to introduce the predicate or the apodosis; so in Ex. 16, 6 **ערב וידעתם** 'at evening, (then) ye shall know.' 1 Kings 13, 31 **במותי וקברתם אתי** 'when I die, (then) ye shall bury me.' Ez. 24, 24 b **בבאה וידעתם** 'when it comes, (then) ye shall know.'

כאלהים 'as gods.' Targ. Onq. **כְּרִבְרִין** 'as princes,' perhaps intentionally to avoid an anthropomorphic idea. Targ. Jon. **כְּמַלְאָכִין רִבְרִין דְּחֻכְמִין** 'as mighty princes who know,' connecting **יודעי** with **אלהים**, which is grammatically possible. The Samaritan has **כְּמַלְאָכִין** 'like angels.'

6. **להשכיל**. The LXX, Syr., Vulg., and some moderns render, 'to look at,' or 'regard,' a meaning which **השכיל** never has. Render, 'to become wise,' lit. 'to gain insight,' Del. 'um einsichtig zu werden.' Rashi's note here is **כמו שאמר לה יודעי טוב ורע** 'compare his saying to her, "knowing good and evil."'

ויאכל. Pausal form of **יאכל**; cf. Ges., § 29. 4 c, note, with § 68. 1. The LXX and Sam. read **ויאכלו** (plural), the waw might have arisen out of the following waw in **ותפקחנה**. The plural is not necessary.

7. **כי עירומם הם**. The pronoun stands here by Ges., § 121. 1; M. R., § 125; cf. ver. 11.

עלה תאנה, lit. 'leaf of a fig,' i. e. 'fig-leaf,' here collective, 'fig-leaves.'

ויעשו להם 'and they made themselves.' The personal pronoun is used for the reflexive, as often with this verb; cf. Ges., § 124. 1 b; M. R., § 89 a.

8. קול, not 'the voice,' but 'the sound,' as in 2 Sam. 5, 24. 1 Kings 19, 12.

לרעה היום. 'About the cool of the day,' so 8, 11 ערב לרעה 'about eventide;' 17, 21 למועד הזה 'about this date;' also Is. 7, 15 לרעתו 'about (the time of) his knowing;' cf. Ges., § 154. 3 e; M. R., § 51. 2. In the East, towards evening a cool breeze springs up (cf. Song of Songs 2, 17. 4, 6) and the Oriental goes out; so 24, 63 לפנות הערב. The LXX render well ῥο δειλινόν. In 18, 1 the noontide is called חם היום 'the heat of the day' (LXX, excellently, μεσημβρίας); Abraham being described as sitting in the door of his tent.

9. אִיכָה. The suffix (as it is pointed) is a verbal one; cf. Ges., § 100. 5; M. R., § 39; אִיכָה standing for אִינִיכָה; cf. Prov. 2, 11 תִּנְצֹרֶכָה, and with the nun, Jer. 22, 24 אִתְּקִינֶךָ; see Ges., § 58. 4; Dav., § 31. 5. Stade, § 355 b. 3, remarks that 'It is due to false analogy if the Pausal suffix אִי- is transferred from the verb to a noun,' and cites with this passage, Prov. 25, 16 רִיזֶךָ, and other instances. It is possible, however, that the vowel points in these cases are not to be trusted as they stand in our texts.

The ה at the end of איכה is merely a *scriptio plena* (found both in obj. and subj. suffixes),—as Prov. 2, 11 תִּנְצֹרֶכָה; cf. ver. 12 נִתְחַה. Ex. 15, 11 כַּמְכָּה (twice). 1 Sam. 1, 26 עֲמַכָּה,—and in no way affects the sense.

10. אֲנִכִּי. The Mass. note here is מלעל, i. e. the word is, contrary to rule, accented on the penult.; cf. Ges., § 29. 4 c;

Dav., § 10. 5 b. As a rule the vowel in pause is lengthened, this cannot take place here as the vowel is already long. The accents :—, —, and (sometimes) — usually effect this lengthening, when it is possible, in pause. Here the minor distinctive accent — (*Tifcha*) exercises a pausal influence, there being a sufficient break in the sense for the voice naturally to rest; cf. Driver, § 103, and 15, 14 יַעֲבֹדוּ (the tone drawn back and the vowel lengthened), which the Massoretes have not noticed. אתה and עתה, like אנכי, transfer the accent to the penult. in pause.

11. כי עירם אתה is really the object to מי הגיד, see M. R., § 161 b, where it is designated 'an object sentence;' cf. 1, 4.

לבלתי וגו'. בלתי is used regularly to negative the inf. cstr. after ל; cf. Ges., § 152. 1; M. R., § 140. Rem. a.

המן. On the pointing of ה interrog., see Ges., § 100. 4, s. p.; Dav., § 49. 2. Here ה introduces a simple interrogative sentence (cf. Ges., § 153. 2; M. R., § 143), the answer being uncertain (affirmative or negative). הלא = Latin *nonne*, the answer expected being in the affirmative.

12. האשה . . . עמדי, a *casus pendens*. 'The woman which etc. . . she gave me.' הוא is resumptive and is inserted for emphasis; see Driver, § 123. Obs.; cf. 15, 4 כי אם אשר יצא . . . יהוה. הואת הוא ישלח 7, 24; ממעיד הוא יירשך. The *casus pendens* is often used to relieve a long and unwieldy sentence.

ואכל. The pausal form of the 1st person. In ver. 6 we have ותאכל and ויאכל as the pausal forms of the 3rd pers. fem. sing. and 3rd pers. masc. sing. respectively; see Ges., § 68. 1.

13. מה זאת עשית: cf. 12, 18. M. R., § 93. Rem. c, renders, 'What, this, hast thou done?' = what hast thou done

there? taking זאת in opposition to מה. The A. V. and Syr. render it as a relative sentence, '*what is this thou hast done?*' Del. adopts the former rendering, remarking that the corresponding question in Arabic, whether the demonstrative belongs to the interrogative, or whether it should be rendered as our Eng. Ver. does, was a subject of dispute among the Arabic grammarians. He points out that the Massoretic punctuation favours the first rendering. LXX render slightly differently, τί τοῦτο ἐποίησας; so Vulg. *quare hoc fecisti?* On the dag. in the י of זאת, see on 2, 18.

14. "אָרֹר אֶתְּהָ מִכָּל בְּהֵמָה וְגו'". LXX, ἐπικατάρατος σὺ ἀπὸ πάντων κ.τ.λ. Vulg. *maledictus es inter omnia*, etc. Render as the Vulg. '*Cursed art thou among all beasts*,' i.e. '*marked out by a curse from*,' etc. The other renderings, '*cursed by all beasts*,' i.e. '*these shall hate and abhor the serpent*,' or '*more cursed than*,' as apparently A. V., are untenable: for, as Knobel points out, the curse comes from God, not from the beasts, who had no reason to curse, and is aimed at the serpent only, not at the other beasts, as there is no ground assigned for cursing these. For this use of מִן, cf. Ex. 19, 5. Deut. 14, 2. Judg. 5, 24.

כָּל יְמֵי חַיֶּיךָ, acc. of time; cf. Ges., § 118. 2; M. R., § 42.

15. "הוּא יִשׁוּפֵךְ רֹאשׁ וְגו'". הוּא and עֵקֶב are accusatives of limitation; cf. Ges., § 139. 2, s. p.; M. R., § 44 and Rem. a; Ewald, § 281c; so 37, 21 לֹא נִכְנֹו נַפֶּשׁ; Deut. 33, 11 מִחֵץ מַחְתָּנִים; Jer. 2, 16 יִרְעוּן קִדְקִד. Hebrew in this respect is analogous to Greek; cf. τυφλὸς τὰ τ' ὦτα τὸν τε νοῦν τὰ τ' ὄμματ' εἶ, '*blind both in ears and mind and eyes art thou*'; βλέπω κολοιδὸν τῶμματ' ἐκκεκομμένον, '*I see a jackdaw pecked out as to his eyes*.' שֹׁף occurs again Job 9, 17. Ps. 139, 11. The only meaning which can be philologically defended is '*crush*.'

This meaning suits Job 9, 17, but not Ps. 139, 11. The alternative rendering is, '*lie in wait for*,' a kindred form with שׂאף '*to pant after*;' it suits Ps. 139, 11 (cf. Del. in loc.) better than '*crush*,' but a word = '*cover*' is required: hence some read there שׂוֹפֵן, so Ew., Ges. in *Th.* שׂוֹף = '*to crush*' is justified by the Aramaic usage of שׂוֹף and שׂוֹף or שׂוֹף, e.g. in Onq., Deut. 9, 21 וְשָׁפִית יְהוָה 'and I crushed it,' i.e. the calf; Targ. on Job 14, 19 אֲבִנְיָא שׂוֹפֵא מֵיָא '*the water crushes the stones*.' And in Syriac, Ex. 32, 20 (Pesh.) סִפֵּף חֲפֵתָא (= Heb. ויסחן) '*and crushed (better scraped) it with a file*.' [It should be remarked that in Syriac the roots סִפֵּף and סִפֵּף are confounded one with the other, as Bernstein points out l. c.] Cf. Levy, *Chald. Wörterb.*; Bernst., *Lex. Syr.* sub voc. Di. admits that the meaning '*crush*' suits the first part of the clause, i.e. the man's crushing the serpent's head, but denies its application to the serpent, and adopts the rendering '*lie in wait for*,' which he attempts to justify by appealing to שׂאף; but this meaning is not so certain as the meaning '*crush*,' and the double acc. after the rendering '*lie in wait for*' is difficult. שׂוֹף is applied to the serpent in the second half of the verse by a kind of zeugma, the same verb being used to express the mutual nature of the enmity (Kal.); compare Del., and Tuch, 2nd ed., who compares '*feriri a serpente*,' Pliny, xxix. 4. 22. The Vss. render variously. In the LXX the reading varies, both τηρήσει . . . τηρήσεις and τηρήσει . . . τηρήσεις occurring. The Vulg. has '*ipsa conteret caput tuum, et tu insidiaberis calcaneo ejus*;' but שׂוֹף cannot have a different meaning in each half of the sentence. Syriac has ܫܘܦܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ, using different words in the two parts of the clause, but giving שׂוֹף a similar sense in each half. Onq. paraphrases הוּא יְהוָה דְּכִר [לְךָ] מָה דְּעִבְדִּתָּ לֵיהּ מִלְּקַדְמִין וְאַתָּה תְּהִי נֹטֵר לֵיהּ קְסוּפָא:

'he will remember against thee what thou hast done to him from the beginning, and thou wilt guard against him to the end.'

Targg. Jon. and Jer. paraphrase widely, but seem to have rendered שוף 'crush.'

16. הרבה ארבה 'with a multiplying, I will multiply,' i. e. 'I will greatly multiply;' cf. the rule on 2, 16. רבה has two forms for the inf. abs. Hif'il: (1) הִרְבֵּה (which would be the regular form) used as an adverb; (2) הִרְבָּה, see Ges., § 75. iv. Rem. 15: only here and 16, 10. 22, 17.

עצבונך והרונך. Not a hendiadys, 'the pain of thy conception,' Ges., § 155. 1 a, but 'thy pain and (especially) thy conception:' waw attaching the particular הרונך to the general עצבונך; cf. Ps. 18, 1. Is. 2, 1. הרון is an abnormal formation, which occurs nowhere else in the O. T. The abs. state is הִרְיֹנָה (Hos. 9, 11. Ruth 4, 13), cstr. הִרְיֹן; with suffix הִרְיֹנֶךָ and shortened הִרְיֹנָה; see Stade, § 297.

תשוקתך. The LXX here, and 4, 17, render with ἀποστροφή, possibly reading תשובתך; cf. their rendering in 1 Sam. 7, 17. Frankel, *Einfluss*, p. 10, suggests that the LXX rendering is a free euphemistic translation of the Heb. word. The word תשוקה is only found once again outside the book of Genesis, viz. in the Song of Songs 7, 11 תשוקתו; LXX, ἐν τῇ ἀδελφιδῷ μου, καὶ ἐπ' ἐμὲ ἡ ἐπιστροφή αὐτοῦ.

17. וְלֹאֲדָם. On the pointing וְלֹאֲדָם, adopted by some, see the note on 2, 20. The punctuators, excepting here, ver. 21 and 2, 20, always point אָדָם with the article up to 4, 25, where it is first used as a proper name.

בעבורך. The LXX (ἐν τοῖς ἔργοις) and Vulg. ('in opere tuo') seem to have read עבורך, which they apparently took as עבֹדְתְךָ. Tuch considers the variant as perhaps due to the parallel passage 4, 12.

18. קוץ ודרדר. Cf. Hos. 10, 8. Only in Isaiah do we find the phrase ושמיר, e.g. Is. 5, 6. דרדר occurs but once again in Hos. 1. c.

וּאִכְלָה. Notice the place of the tone, which has been thrown forward one place by waw conv. with the perfect; see for details, Driver, § 110: cf. also Ges., § 49. 3; Dav., § 23. 3.

19. תֵּאֱכַל לֶחֶם. The tone is drawn back on to the penult., to avoid the concurrence of two tone syllables; see Ges., § 29. 3 b.

עַד שׁוֹבֵךְ אֶל הָאֲדָמָה. On the construction, see Ges., §§ 132. 1, 133; M. R., § 111 b; and above 2, 4. Render, 'until thou return;' שׁוֹבֵךְ (as Arabic shews; see Wright, *Arab. Gram.*, i. p. 311) is to be regarded as the genitive after עַד, taken as a subst.

כִּי מִמֶּנָּה. Some render, 'from which thou wast taken,' lit. 'which from it thou wast taken;' כִּי being regarded as equivalent to the relative אֲשֶׁר; so in 4, 25; cf. Ges., § 123. 1; M. R., § 156: so all the Vss. here and in 4, 25, except the Sam., which has אֶזְא here and אֶז in 4, 25. But as the passages cited in defence of this are not conclusive, it is better to render 'for' here and in 4, 25. 'Until thou returnest unto the ground; for thou wast taken from it' (pause, this half of the verse being marked off from the second half by *Athnach* [—], the second strongest prose accent): 'for dust thou art,' etc.

20. הוּיָהּ = 'Life' or 'Living,' not 'Life-giver.' It is equivalent to הַיָּהּ, the form used here being antiquated in Heb., but preserved in Phoenician (Di.). LXX here ζωή, in the other passage where it occurs (4, 1) Εἷς. ζωή is probably intentionally used by the LXX, being occasioned by the explanatory addition כִּי הוּא הֵיחָה וְנָה.

22. 'And Yahweh Elohim said, Behold the man hath become

as one of us, so as to know . . . and now that he may not stretch forth his hand and take,' etc.

כֹּאֶחֶד מִמֶּנּוּ. On the construct state before the preposition, see Ges., § 116. 1; M. R., § 73. Rem. a. It is especially frequent with **אֶחָד** and **מִן**, Lev. 13, 2. Num. 16, 15. 1 Sam. 9, 3. 1 Kings 19, 2, etc.

לִשְׁאֵל לָכֵם = 'so as to know:' cf. 1 Sam. 12, 17 **לִשְׁאֵל לָכֵם**; **מֶלֶךְ**; Prov. 26, 2 **בְּצִפּוֹר לְנוֹד בְּדִרְוֹר לְעוֹף**. On this usage of the inf. with **ל**, see Driver, § 205; Ewald, § 280 d.

פֶּן is used here independently, as in Ex. 13, 17; cf. Ewald, § 337 b; M. R., § 164 b; 'without indicating that the sentence which it introduces is dependent on another.' The formula, '*For he said . . . lest,*' occurs frequently, and always implies that some precaution is taken by the speaker to prevent what he fears happening; e.g. Ps. 38, 17 (compare Del., *Die Psalmen*, p. 323, 4th ed.). Gen. 38, 11. 42, 4. Ex. 13, 17, etc.

וְלֵקָה. The perfect with waw conv. after the imperfect with **פֶּן**; so 19, 19 **וּמָתִי . . . פֶּן תִּדְבַּקְנִי**; Ex. 1, 10 **וְהָיָה פֶּן יִרְבֶּה**. Three times (Ps. 2, 12. Jer. 51, 46. Prov. 31, 5) we find the imperfect repeated after **פֶּן**, instead of a perf. with waw conv.; see Driver, § 115 end, and § 116.

וְהָיָה. Perf. with waw conv. pointed with pretonic qameç; so 19, 19 **וְהָיָה** (notice the tone; cf. the note there); 44, 22 **וְהָיָה**: see on 1, 2.

הָיָה is perf. from **הָיָה**: see Ges., § 67; Dav., § 42.

24. **אֵת הַכְּרוּבִים** '*the cherubim.*' These appear in the Old Testament always in connection with God's manifesting himself to the world. In the tabernacle they hovered over the ark (Ex. 25, 18 ff.). In Solomon's temple they are represented as stationed on the floor of the Holy of Holies, spreading out their wings from one side to the other (1 Kings 6, 23.

1 Chron. 28, 18). In Ez. 1 and 10 they form God's living chariot, in which he appears to the prophet; and in Ps. 18, 11. 2 Sam. 22, 11 God is represented as riding on a cherub to judgment: cf. Ps. 80, 2. 1 Sam. 4, 4. 2 Sam. 6, 2, where God is described as "יֹשֵׁב הַכּ". From 1 Kings, l. c., we find that the cherub had an upright form, partly human, with one face (Ex. 25, 20), two wings (1 Kings 6, 24), and possibly hands. In Ez. 1 and 10 a somewhat fuller and different description of the cherubim is given: 'with the similitude of a man, four wings' (Ez. 1, 11. 23), two of which served to cover their bodies, and with two of which they flew; and under their wings human hands (Ez. 1, 8. 10, 7. 8, 21), with four faces (Ez. 1, 10. 10, 14), one human, one that of a lion, one that of an ox, and one that of an eagle, and the soles of their feet like those of a calf (Ez. 1, 7). Lastly (Ez. 1, 18. 10, 12; cf. Rev. 4, 6), their whole body was studded with eyes. It is uncertain whence the Hebrews derived their idea of the cherubim; possibly the winged forms on the Assyrio-Babylonian and Egyptian monuments exercised some influence on their conception of the cherub, but it is doubtful whether they borrowed the idea from either the Egyptians or Assyrians (cf. the authorities cited below).

The etymology of the word is uncertain. (i) Some connect it with the Aramaic כַּרִּיב, כַּרִּיב *aravit*; so כַּרִּיב = *arator*, *bos*: cf. Ez. 10, 14 with 1, 10. (ii) Another view is that כַּרִּיב is transposed for רִכְבִּיב = '*chariot*,' i.e. '*the divine chariot*:' cf. 1 Chron. 28, 18, where the כַּרִּיבִים are explained by חֲבִיטִים; so Rödiger in Ges., *Thes.*; M. and V., *H.W.B.*, 9th ed. (iii) Hyde (quoted by Ges., *Thes.*, p. 710) considers that כַּרִּיב = קַרִּיב, i.e. '*he who is near God*,' '*his servant*.' (iv) Maurer on Is. 6, 2 explains כַּרִּיב as from כַּרִּיב = כַּרִּיב, Arab. كَرِيم, '*nobilis*

fruit. (v) Another view is that כרוב is to be connected with the Arab. كرب *'adstringere,'* so כרוב *'a strong being'* (Rosenmüller); cf. viii. (vi) Ges. in the *Thes.* proposes a derivation from כרם=חרם, Arab. حرم *'prohibuit a communi usu.'* כרוב=*'custos,' 'satelles,'* i.e. Dei, *'qui profanos arcet.'* All these are most precarious and improbable. (vii) Vatke, see Ges., *Thes.*, 711, assigned a Persian origin to the word, regarding it as the same as the Greek γράψ, γράψος, *'quod a Pers. گرفتن (greifen)prehendere, tenere, derivabat* Chr. Th. Tychsen (Heeren's *Ideen*, i. p. 386), vel idem esse volunt atque γράψος *naso adunco nostroue praeditus.* (viii) Del., *Par.*, 154, connects it with an Assyrian root *'karābu'* (from which an adj. *'karābu'* is derived)=*'to be great, powerful;'* cf. Schr., *K. A. T.*², p. 39. The word reads like a foreign one, but it seems that nothing can be affirmed as to its meaning with certainty. See further, Di. in *Schenkel's Bibel Lex.*, i. 509 ff.; Keil., *Bib. Arch.*, 2nd ed., i. 92 ff.; Winer, *R. W. B.*; Riehm, *H. W. B.*, art. *Cherubim*; Del. *Comm.* and Di. *Comm.* on this passage; also Cheyne, art. *Cherub*, in *Ency. Brit.*

וַאֲתָ לֶהֱטֵ הַחֶרֶב *'and the blade of the waving sword.'*

הַחֶרֶב. The article is pointed according to Ges., § 35. 2 A; Dav., § 11 b; and is placed before the genitive, and *not* before the cstr. state, by Ges., §§ 110. 2, 111. 1; M. R., § 76. II. a.

הַמִּתְהַפֶּכֶת, lit.=*'the one turning itself about:'* cf. on 2, 11; also M. R., § 92. Rem. a. The form is a participle fem. sing. Hithpa'el of הִפָּךְ, being formed as a segholate noun, and so accented on the penult.: see Ges., § 95. Rem. 2. 3. 4; Dav., p. 196, esp. 2.

אֶת דֶּרֶךְ עֵץ הַחַיִּים *'the way to the tree of life:'* so 16, 7 דֶּרֶךְ שׁוּר *'the way to Shur;'* 38, 14 דֶּרֶךְ תִּמְנָתָה *'the way to Timnah;'* 48, 7 בְּדֶרֶךְ אֶפְרַת *'on the way to Ephrath.'* Hebrew

uses the cstr. state (implying belonging) to denote ideas which are made clearer in English by the use of a preposition.

4.

1. ידע 'to get to know,' 'make the acquaintance of,' so euphemistically = 'concubuit cum ea,' used again in this sense vers. 17. 25. 24, 16, and often. This meaning has passed over into Hellenistic Greek; cf. γιγνώσκειν, often used by the LXX for the Hebrew ידע, e.g. here. Cf. also in the New Testament, Luke 1, 34 ἐπεὶ ἄνδρα οὐ γιγνώσκω. The Pesh. has **ܣܚܡ**, which is again used in the same sense in their version of Matt. 1, 25 οὐκ ἐγίνωσκεν αὐτήν = **ܣܚܡܐ ܕܐܝܬܐ ܕܐܝܬܐ**.

קין 'Kain,' elsewhere a nom. app. = 'spear,' 2 Sam. 21, 16, or a nom. prop. of a people, Num. 24, 22. Judg. 4, 11. The text here seems to connect קין with the root קנה 'to gain,' 'acquire,' but this explanation must not be regarded as an etymology. The name was given, not because it was derived from קנה, but as recalling to mind this word: compare such proper names as נוח, שמואל, משה (not *derived from*, but *recalling to mind* משה). Gesenius derives קין here from קין = 'to forge,' Arab. قَيْنٌ, قَيْنٌ, 'a smith,' Syr. ܩܝܢܐ; and supposes that קין in this passage means 'spear,' as in 2 Sam. 21, 16.

את יהוה. LXX, διὰ τοῦ Θεοῦ. Syr. ܠܥܒܕܐ ܕܝܗܘܐ, 'for the Lord.' Onq. מן קדם יי 'from before Yahweh.' Vulg. 'per Deum.' The Targ. of Ps.-Jon. has קניתי לַיְהוָה ית־מַלְאַכָּא דַּי 'I have gotten as man the angel of the Lord,' possibly meaning the Messiah. The את has been variously explained. I. Di. and others render 'with Yahweh,' i. e. through his assistance, with his help; so LXX, though it is uncertain whether διὰ is a free rendering, or whether they had מֵאֵת for אֵת in their text, and similarly the Vulg. and Onqelos. Elsewhere, to be sure,

we find עַם used in this sense, and not אִם; cf., for example, 1 Sam. 14, 45 בִּי עַם אֱלֹהִים עָשָׂה; still אִם may be regarded as synonymous with עַם, as may be inferred from its alternative usage with עַם in the phrase 'to be with one,' i. e. help him; cf. 26, 3 עִמָּךְ with 21, 10 אִתְּךָ הַנֶּעֱרָר. 28, 15. 31, 3 עִמָּי, but 26, 24. 39, 2 אִתְּךָ. II. a. Others (Luther, etc.) render, 'I have gained a man, the Lord;' אִם יְהוָה being a second acc. of nearer definition, so 6, 10 אִם אִתְּךָ נָשָׂא; 26, 34; Judg. 3, 15; Eve supposing she had given birth to the Messiah; see Ps.-Jon., above. b. Or as Umbreit, 'I possess as a man, Yahweh,' אִם acc. of the predicate. But against a it may be urged that there is nothing in the text to justify the idea that Eve thought she had given birth to the Messiah (cf. also 3, 15); and against b that it gives no explanation of the name of the child.

2. וַתִּסֶּף לָלֶדֶת 'and she bare again;' cf. ver. 12. The finite verb in Hebrew corresponds to the adverb in our idiom. We find other verbs used in Hebrew to express adverbs, e. g. מָהֵר 'to hasten;' cf. Ges., § 142. 1. 2; M. R., § 114 a.

וַיְהִי הָבֶל רֵעָה צָאן וּקֵן. וְיָהִי is placed before the verb to which it belongs in order to slightly emphasize the contrast between the occupations of Cain and Abel. M. R., § 131. 1 b. Rem. c, compares μέν . . . δέ in Greek. הָבֶל has been explained as meaning 'a breath,' 'nothing,' possibly with reference to his short life; but it is doubtful if the name can be brought into connection with this meaning. In Assyrian 'Habal' is a common word for son.

רֹעֶה is a participle in the cstr. state, 'a shepherd of;' רֹעֶה would be the abs. state, and צָאן would then be in the acc. case. Both constructions are possible, cf. 22, 12 יָרָא אֱלֹהִים with Ex. 9, 20 הִירָא אֶת־דָּבָר יְהוָה; see other examples in Ges., § 135. 1; M. R., § 121.

3. **מפרי**. The prep. **מן** must be taken here in a partitive sense, 'some of,' cf. 8, 20 **מכל־הבהמה** ; 27, 28 **אלהים** ; **מטל** ; Ex. 12, 7. Ges., § 154. 3 c ; M. R., § 94 a.

מנחה. 1. 'a gift,' 2. 'an offering (to God),' but not to be taken in this passage in its more restricted sense 'the meal offering,' as opposed to **זבח**, 'the meat offering.' The LXX render it here by *θυσίαν*.

4. 'And Abel too brought.' **גם** with the pronoun repeated is emphatic ; cf. ver. 26 **הוא גם** ולשת.

ומחלבהו, *scriptio defectiva*, for **ומחלביהו**. The sing. would be **חלבהו**. Other instances of *scriptio defectiva* are, 1, 21 **למינהם**. Job 42, 10 **רעהו** for **רעהיו**. Ex. 33, 13 **דרכך** for **דרכיך** ; see Ges., § 91. 2. Rem. 1. 'The singular would be permissible here (Lev. 8, 16. 25), but would not express the plurality of animals so distinctly' (Di.). The plural here, as in Lev. 6, 5, = 'fat pieces.' In the Levitical service the offering of the first-born of the flock and their fat portions is enjoined ; cf. Num. 18, 17.

וַיִּשַׁע. Impf. Qal from **שָׁעָה**, apocopated from **יִשְׁעָה**, **יִשַׁע** = **יִשַׁע** ; cf. Ges., § 75. Rem. 1. 3 a, b, c ; so **יָחַר** from **יָחַרָה** in ver. 5. The verb **שָׁעָה** is rare in prose.

5. **וַיַּחַר לִקְיִן**. So 18, 30. 32. 31, 36, and often. I. Either **אף** may be understood, 'it (anger) was hot for Kain,' or II. **הרה** may be taken impersonally, 'it was hot to Kain.' On this impersonal use of the 3rd perf. sing., cf. Ges., § 137. 2 ; M. R., § 124.

7. Render, 'Is there not, if thou doest well, lifting up? and if thou doest not well, at the door sin croucheth ; and towards thee is its desire, but thou oughtest to rule over it.' **שָׁאָתָה** (for **שָׁאָתָה** inf. cstr. of **נָשָׂא**, cf. Ges., § 76. 2 a) must be explained from the phrase **נִשָּׂא פָנָיו** = 'to lift up (one's own) face,' the

opposite of נפלו פנים in verse 6; so Tuch, Ke., Del., and Di.: compare also the usage of language in Job 10, 15. 11, 15. 22, 26. Lifting up of the face = 'cheerfulness, joy,' falling of the face, 'sadness or moroseness.' The Vss. render variously. LXX has οὐκ ἐν ὀρθῶς προσενέγκης, ὀρθῶς δὲ μὴ διέλθης, ἡμαρτες ἡσύχασον, possibly connecting שָׁאֵת with מִשְׁאֵת 43, 34, and taking פתח in the sense of dividing, and perhaps reading קָטַת רַבֵּץ; cf. their rendering of רַבֵּץ in Job 11, 19. Frankel, *Einf.*, p. 67, considers that this translation refers to some proverb current at the time the translation was made. Pesh. has, *ܐܝܢܐ ܠܐ ܠܡܥܬܐ ܥܠ ܕܠܐ ܠܡܥܬܐ ܕܠܐ ܠܡܥܬܐ ܕܠܐ ܠܡܥܬܐ*, 'Behold if thou doest well thou receivest; and if thou doest not well, at the door sin croucheth,' taking שָׂאֵת in the sense of receiving; so Vulg. 'Nonne si bene egeris recipies, sin autem male, statim in foribus peccatum aderit,' but this is not in keeping with the context. Onq. has, *הָלֹא אִם-תּוֹטִיב עוֹבְדָךְ יִשְׁתַּבֵּחַ לְךָ וְאִם לֹא תוֹטִיב עוֹבְדָךְ לְיוֹם דִּינָא תִּטָּאָה נִטִּיר עֲתִיד לְאַתְּפָרְעָא*, 'If thou doest thy work well thou wilt be pardoned; but if thou doest not thy work well, for the day of judgment thy sin is laid up, ready to take vengeance upon thee, if thou dost not repent; but if thou repentest thou shalt be forgiven,' paraphrasing, but taking שָׂאֵת in the sense 'forgive.' this rendering of Onqelos' is also out of harmony with the context.

חַטָּאת רַבֵּץ. 'Sin is at the door (cf. Prov. 9, 14) a lurker.' Sin is compared to a ravenous beast lying in wait for its prey; perhaps a lion is here intended (cf. the Arabic name for the lion *الرابض* 'the liar in wait'); cf. 1 Pet. 5, 8. Sin being personified is viewed as masc., so we have רַבֵּץ, and the masc. suffixes in תְּשׁוּקָתוֹ and בּוֹ; cf. Ges., § 147. Rem. 2; M. R., § 135. 4 a; Ewald, § 318 a. See also Kalisch, *Heb. Gram.*, I. § 77. 13.

8. "וַיֹּאמֶר קַיִן וְגו'". LXX, Itala, Pesh., Vulg., Sam., Targ. Jer. have given in their translations נִלְכָּה הַשָּׂדֶה, which does not stand in the Mass. text. Frankel, *Einfl.*, p. 55, objects to נִלְכָּה on the ground that a Hebrew would say נִצָּא, not נִלְכָּה, and regards the addition in the LXX as a gloss; but though this is the more usual phrase, yet we have 27, 5 וַיֵּלֶךְ עֵשָׂו הַשָּׂדֶה; Ruth 2, 2 אֵלֶכָה נָא הַשָּׂדֶה. Some MSS. note a lacuna here [פסוקא]; two expressly note no lacuna (בלא פסוקא, Wright); and according to Del. it is doubtful whether the פסוקא is found in the best authorities. Some (Bött., Kn.), unwilling to accept a lacuna, read וַיִּשְׁמַר, cf. 2 Sam. 11, 16 'he laid in wait for.' Tuch, comparing Ex. 19, 25, where he takes וַיֹּאמֶר אֵלֵיהֶם (as וַיֹּאמֶר is always followed by what is said) in the sense 'Moses spake to the people what God had said to him,' ver. 27 (cf. Ewald, § 303 b, 2), renders, 'And Kain said it,' viz. what God had said to him. This is, according to Di., 'something psychologically quite improbable.'

"בְּהִיּוֹתָם וְגו'". lit. 'In their being in the field,' i. e. 'when they were in the field.' LXX, ἐν τῷ εἶναι αὐτοὺς κ.τ.λ., cf. 2, 4 בְּהִבְרָאם and the note there.

10. מִה עֲשִׂיתָ. מִה pointed with ־ before the guttural with ־, according to Ges., § 37. 1; Dav., § 13, 'מִה assumes a pointing quite like the article.'

קוֹל דָּמִי. I. 'Hark, thy brother's blood crying!' קוֹל is used as an interjection, as in Jer. 10, 22. Is. 13, 4; cf. Ges., § 148. 1 : צַעֲקִים being in apposition to דָּמִים, Ewald, § 317 c. II. M. R., § 135. 3 c, takes it apparently as an instance of the predicate agreeing with the genitive instead of the cstr. state, as is always the case, for example, with בָּל; M. R. renders, 'The voice of thy brother's blood-drops cry.' The Sam. reads צַעֲק. דָּמִים = blood violently shed.

11. אָרֹר אַתָּה מִן הָאֲדָמָה. Cf. 3, 14. I. 'Cursed art thou away from the ground,' or II. 'Cursed art thou from,' etc., i.e. the curse shall strike thee from the ground, cf. ver. 12. I. is adopted by Tuch and Del., II. by Ibn Ezra, Keil, Kn. The rendering 'Cursed art thou by' is untenable, as curses are represented in the Old Testament as coming from God or man, never from the ground. The rendering 'More cursed art thou than'—though 3, 17. 8, 21 may be cited in its favour—does not suit the context here; cf. ver. 14, which favours I, more stress being laid in the narrative on Kain's banishment than on the unfruitfulness of the soil, or on the difference in the curses laid on Kain and the ground.

אֲשֶׁר פָּצְתָה אֶת פִּיהָ. Cf. Is. 5, 14 נִכְנַח הָרִחִיבָה שְׂאֵל נִפְשָׁה. וּפְעָרָה פִּיהָ לִבְלִי חֶק.

12. לֹא תִסֶּף תָּת. The jussive with לֹא is rare, cf. 24, 8. Joel 2, 2. Ez. 48, 14. Ewald, § 320 a. 1; Driver, § 50. Obs.

אִם כָּחָה אֲכַלְתִּי. Cf. Job 31, 39 כָּחָה.

נָע וְנָר. The LXX paraphrased to reproduce the paronomasia, στένων καὶ τρέμων; Hier., 'vagus et profugus.'

13. גְּדוֹל עוֹנִי מִנְשָׂא, lit. 'Greater is my punishment than bearing,' i.e. 'my punishment is too great to bear.' מִן before the inf. cstr., as in Ps. 40, 6 עֲצָמוֹ מִסֵּפֶר. 1 Kings 8, 64 קֶטֶן מִהֵבִיל.

עוֹן = 'sin,' including its consequence, punishment, which is represented as a burden heavy to bear; cf. Is. 24, 20. Ps. 38, 5.

נִשְׂוָא, inf. cstr. with the נ retained, Ges., § 76. 2 a; cf. Num. 20, 21 יָתָן and Gen. 38, 9 יָתָן, by the side of the more usual form יָתָה. The Vss. mostly render, 'My transgression is greater than forgiving,' i.e. 'too great to be forgiven,' which is grammatically possible, but not so suitable here, as in ver. 14, Kain speaks of his punishment, not with a view to its removal

through the forgiveness of his offence, but with a desire that it should be mitigated.

14. כָּל מֵצֵאִי = 'every one that findeth me,' lit. 'my finder.' The participle may either govern its case like the verb, or may stand as a substantive in the cstr. state followed (as here) by a suffix or a genitive; cf. Ges., § 135. 1; M. R., § 121; cf. also § 80. 2 a and Gen. 32, 12 יִרָא אֹתוֹ 'timens eum,' 23, 10. 18 בָּאִי שָׁעַר עִירוֹ; Ex. 1, 4 יֵצֵאִי יֶרֶךְ יַעֲקֹב. Comp. note on 4, 2.

15. כָּל הַרֹג קַיִן, *casus absolutus*, 'Every one that slayeth Kain, he (Kain) shall be avenged' (cf. ver. 24); or 'vengeance shall be taken,' so Kn.; and this is perhaps preferable, the change of subject involved in the first way being a little harsh, though perhaps supported by ver. 24. כָּל הַרֹג קַיִן = 'every one, or any one, that killeth,' is virtually a hypothetical sentence, 'if any one kills Kain;' cf. Ges., § 145. 2. Rem.; Ewald, § 357 c (Prov. 23, 24. 1 Sam. 2, 13, cited by Gesenius, are somewhat different, the apodosis being introduced by ו. Job 41, 18 is a better parallel).

שִׁבְעָתַיִם = 'sevenfold,' so אַרְבַּעָתַיִם, 2 Sam. 12, 6, 'fourfold;' see Ges., § 97. Rem. 1. It may be interpreted, with Tuch, as meaning, Kain's murder shall be avenged with a vengeance seven times greater than the vengeance taken on Abel's; sevenfold meaning, as in Prov. 24, 16, 'manifold,' 'many times.'

יָקָם does not mean 'shall be punished, shall suffer punishment,' so perhaps LXX, ἐπὶ τὰ ἐκδικούμενα παραλύσει, but 'shall be avenged;' cf. Ex. 21, 21.

וַיִּשֶׂם יְהוָה לְקַיִן אוֹת. The אוֹת was given to Kain for his protection, and not as a token of the truth of what God had said, for Kain did not express any doubt as to the truth of what he had been told, and stress is rather laid in the

narrative on Kain's immunity from death in the event of any one attacking him.

וַיִּשֶׂם לָקַיִן. 'And gave him a sign.' לָקַיִן = 'for Kain's protection,' rather than 'on Kain,' which would require על or ב, cf. Ex. 10, 2. Is. 66, 19. What this אֹת was, cannot be determined; some have conjectured that Kain had a mark set on his forehead, perhaps a horn; others (Haitsma quoted by Di., p. 95) an inscription set somewhere on his person, commencing with כָּל, and ending with יָקָם; but there is nothing in the narrative to throw any light on the nature of the אֹת given to Kain. The LXX have ἔθετο Κύριος ὁ Θεὸς σημεῖον τῷ Κάιν; Pesh. ^{וְ}לָקַיִן חֲפָאֵה; Onq. ^{וְ}לָקַיִן יִשֶׂם אֶתָּה וְנוֹ.

לִּבְלֹתִי הַכּוֹת אֹתוֹ, not לִּבְלֹתִי הַכּוֹתוֹ, because that might mean 'that he might not smite;' cf. Ges., § 121. 4. Rem. The usual order is here departed from, and the object coming after the infinitive precedes the subject; cf. Ges., § 133. 3; Ewald, § 307 b: see also Is. 20, 1 בְּשִׁלַּח אֹתוֹ סָרְגוֹן. Prov. 25, 8 בַּהֲכִלִים אַתָּךְ רֵעֶךָ. כל = 'that no one,' just as לא כל = 'no one;' cf. 3, 1 עֵץ מִבֵּל לֹא תֹאכַל מִבֵּל עֵץ, 'thou shalt eat of no tree.'

16. נֹד must be the name of a place, as we may infer from וַיֵּשֶׁב, and its position after אֶרֶץ and before קִדְמַת; not as the Vulg. 'profugus in terra,' connecting נֹד with נָד 'to wander:' so also Onq., who renders נָדִי וְנִמְלִיטִל. The position of נֹד is as uncertain as that of the garden of Eden. The narrative gives us no real ground for assuming that it was eastwards of Eden, for this can neither be inferred from קִדְמַת (LXX, κατέναντι; cf. 2, 14) nor from 3, 24 (Di.). נֹד = 'banishment.'

17. חֲנוּךְ = 'dedication,' from חָנַךְ 'to dedicate,' prob. a denom. from the root of חָךְ 'a gum' (for חָךְ), prop. 'to rub

the gums;’ so in Arabic; it being customary to rub the gums of new-born children with date syrup, which was regarded as an act of dedication or initiation into life; cf. Del., p. 171. Prov. 22, 6.

ויהי בנה עיר ‘*and he was building a city,*’ i.e. at the time when **חנוך** was born, the city was not completed, otherwise the narrator had written **בָּנָה** (perf.) or **וַיִּבֶן** (impf. with waw consec.). Other instances where the subst. verb **היה** is added to the participle to mark more prominently the duration of the action (i.e. that it is incomplete) are to be found in 37, 2 **היה רעה** ‘*was shepherding;*’ 39, 22 **הוא היה עשה**; Driver, § 135. 5; M. R., § 14. 2 a; Ges., § 134. 2 c. Ryssel, however, *De Elohista Pentateuchi sermone*, p. 59, takes this passage differently, his words are ‘Prorsus aliter res se habet Gen. 4, 17, ubi participium loco nominis ponitur [“*Städtebauer*”].’ This, however, seems harsh and unnatural. For conjectures as to the city **חנוך**, see Di., p. 96, who says, ‘We are not in a position to identify it geographically.’

בָּנָה עיר. The retrogression of the tone in **בנה** is due to the following tone-syllable in **עיר**. Two tone-syllables usually do not come together, either the first word is accented on the penult., or deprived of all accent by being connected with the second by Maqqef; cf. Ges., § 29. 3 b; Driver, § 100: so 1, 5 **קָרָא לִילָה**. 3, 19 **תֹּאכַל לָחֶם**. 21, 5 **בְּהוֹלֵךְ לוֹ**. 39, 14 **לְצַחַק בָּנוּ**.

18. **ויוולד . . . עירר**. The passive verb is followed by the acc. case, as in 17, 5. 21, 5. 27, 42. 40, 20, and often; cf. Ges., § 143. 1 a; Ewald, § 295 b; M. R., § 47.

The meanings of some of the *nomina propria* which follow are very obscure.

עירר may mean ‘*he who flees,*’ or ‘*the one who flees,*’ from **עיר**, Arab. **عرد** ‘*to flee.*’ LXX give it by *ῥαυδάδ*, which is inter-

esting as throwing light on their pronunciation of the Heb. ע; cf. עמורה, Γόμορρα; עזה, Γάζα; עתליה, Γεθολία; רעואל, Παγουήλ; עתניאל, Γεθονιήλ; רעמה, Ρεγμά; see Frankel, *Vorstudien*, p. 112.

מחויאל, of which מחיאל is another form, perhaps means 'blotted out by God,' or 'stricken of God,' = מחוי אל. LXX, Μαλελήλ. מתושאל may mean 'man that is of God,' being composed of מתי, i.e. מת with the old case ending ו, which is found again in מתושלח and פנואל; cf. Ges., § 90. 3 b; Stade, § 344 a: of ש, possibly the abbreviated form of the relative pronoun אשר: and of אל 'God.' מת is preserved in Ethiopic, where it often has the meaning 'husband,' as Is. 54, 1. Luke 2, 36. Gen. 2, 23, in the Ethiopic version; see Di., *Ethiop. Lex.*, p. 183. The abbreviated form ש is not found in the Penta-teuch, unless we adopt the view of some interpreters who consider בשגם in 6, 3 to consist of ב, ש, and גם; and שלה in 49, 10 to be equivalent to שְׁלָה, i.e. אֲשֶׁר לוֹ. It is found in Judg. 5, 7. 6, 17, where it may be due to a north Palestinian dialect, and in the Song of Songs; also in later writings, e.g. Eccles., Lam., late Pss.; while in Phœnician (see Schröder, *Phœn. Gram.*, pp. 162-166, and the inscriptions cited by him, note 2, p. 162) ש is the common form, אֲשֶׁר, the full form, being never used. This explanation of the name מתושאל is corroborated by the Assyrian; compare Hommel, *Z. D. M. G.*, xxxii. 714, and Lenormant, *Les Origines de l'Histoire* (1880), i. p. 263. A less probable explanation is 'Man of Entreaty' ('Bittmann'), from שאל and מת. The LXX have Μαθουσαάλα.

ועירד ילד. ילד is generally used of the mother, and the Hif. הוליד of the father; cf. 10, 8 ff. 22, 23.

לְמֶךְ cannot be explained from the Hebrew. In Arabic يَمَلَك = 'a strong young man;' possibly לְמֶךְ is to be connected with this.

19. Lamech was the first to introduce polygamy, in opposition to the divine injunction in 2, 24.

The names of the wives are given here because it is necessary for the understanding of the song.

עֲדָה = 'adornment'; צִלָּה 'shade:' but these two meanings are not quite certain.

שָׁתִי constr. of שָׁתִּים. According to Ges., § 97. 1. Rem. 1, the dag. lene after a vocal shewa is due to the fact that the full form of word was אֲשָׁתִּים. According to Stade, p. 216, 'שָׁתִּים' is formed after the analogy of שָׁנִים from שָׁתִּים.

20. The names in this verse are very obscure; cf. Di. for explanations that have been attempted.

יֹושֵׁב אֹהֶל וּמִקְנָה. Jabal was the father of those who dwelt (the sing. taken collectively) in tents, and had cattle, i. e. the first to introduce nomad life. יֹושֵׁב is connected by zeugma with מִקְנָה; cf. Hos. 2, 20. Is. 42, 5. Josh. 4, 10. יֹושֵׁב with the acc. or gen. of the place that is dwelt in, so Ps. 22, 4 יֹושֵׁב תְּהִלֹּת יִשְׂרָאֵל; cf. Is. 33, 14, where יֹוֹר is construed with an acc. of the place dwelt in.

מִקְנָה 'possession,' then 'possession of cattle,' a wider idea than צֶאֱן; it comprehends also (e. g. 26, 14. 47, 17) larger cattle, sometimes camels and asses; cf. Ex. 9, 3. Job 1, 3.

21. "אָבִי כָל תַּפֵּשׁ כִּנּוֹר וְגו' . 'The father of all those who handle harp and pipe.' LXX somewhat freely, ὁ παραδείξας ψαλτήριον καὶ κιθάραν. כִּנּוֹר, according to Ewald (*Lehrbuch*, § 79 d, § 118 a), who seeks to connect it with κιθάρα, is abbreviated from כִּנְתָר or כִּנְתֵר. According to *H. W. B.*, 9th ed., it is from כִּנָּר; cf. כִּנְרָה, Arab. كِنَارَة, Aramaic כִּנְרָא, כִּנְרָא, כִּנְרָא; from כִּנָּר an assumed onomatopoetic root. Josephus, *Arch.*, vii. 12. 3, describes it as being ten-stringed, and says that it was touched with the plectrum, but cf. 1 Sam.

16, 23. 18, 10. 19, 9. where David is said to touch it with his hand.

עוגב occurs only four times in the Old Testament; here, Job 21, 12. 30, 31 (see Baer in loco, p. 50). Ps. 150, 4; and is taken by the LXX (κυθάραν) and Pesh. (قُثْبَان) as a string-instrument; it is better to take it with Targ. Jer., LXX in Ps. 150, and Rabb. as = 'pipe,' perhaps 'a shepherd's pipe.' In the Hebrew translation of the Aramaic parts of Daniel it is used in 3, 5. 10, 15 for סומפוניא.

22. לְטַשׁ כָּל חֶרֶשׁ. 'A sharpener of every kind of instrument of brass and iron.' The A. V. takes לְטַשׁ in a metaphorical sense 'a sharpener,' i. e. 'instructor of every worker in brass,' etc.; A. V. R. 'forger;' Marg. 'an instructor.' חֶרֶשׁ = 'an instrument' does not occur again in the O. T.; the passage (1 Kings 7, 14) cited in *H. W. B.*, 9th ed., being an instance of its ordinary meaning, 'workman.'

The rendering above given is that of Tuch, Del., and most moderns. Dillmann, however, in his note on the passage remarks: 'This explanation, which since Tuch is the one usually adopted, is hardly the meaning of the Massorettes, who—judging from the accent on לְטַשׁ and the pronunciation חֶרֶשׁ (where one would rather expect חֶרֶשׁ)—perhaps supplied (cf. Targ.?) אָבִי from ver. 21, 'a hammerer, (father) of every brass and iron smith.' The falling out of אָבִי must have been very old, as the Vss. do not give it. The LXX have σφυροκόπος χαλκεὺς χαλκοῦ καὶ σιδήρου, taking חֶרֶשׁ as a masculine, so Vulg. 'malleator et faber in cuncta opera aeris et ferri,' supporting to some extent Dillmann's view. Onq. paraphrases אָבִי רַבְּהוֹן דְּכָל־יָדָעִי עֵיבֵרִית נְחָשָׁא וְכָרְזָא, but apparently did not view חֶרֶשׁ as = 'an instrument.' Ps.-Jon. has much the same as Onq., רַב לְכָל־אוּמָן דִּידַע פְּעֵבֵרִית, 'the master of every workman

who understands the working in' etc.; also taking חרש as a participle. If חרש be taken as a subst. it is a participle neuter; cf. יוֹתֵר 'that which remains over,' 'that which is gained,' so 'an advantage, benefit, gain,' נבל; in Isa. 28, 4 צִיצֵת נבל = 'die Liebliche, the amiable, lovely one.'

23, 24. Lamech's Song. It consists of three verses, each containing two lines. It may be rendered thus:

23 (a). 'Ada and Zillah hear my voice;'

(β). 'Ye wives of Lamech, give ear unto my speech:'

(a). 'Surely a man have I slain for wounding me,'

(β). 'And a young man for bruising me:'

24 (a). 'If Kain shall be avenged sevenfold,'

(β). 'Then Lamech seven and seventyfold.'

With ver. 23, cf. Isa. 28, 23. 32, 9.

23. שְׁמַעְנָה for שְׁמַעֲנָה; cf. קִרְאֵן, Ex. 2, 20, and Ges., § 46. Rem. 3; Stade, p. 334, § 612 a.

כי not 'for,' nor = the ὅτι *recitativum*, of the N. T., introducing the words of the speaker (as e.g. 21, 30); but = 'certainly, surely;' cf. Ex. 4, 25.

לפצעי . . . לחברתי. The suffixes are *objective*; cf. Ges., § 114. 2; M. R., § 78. Cf. LXX, εἰς τραῦμα ἐμοὶ . . . εἰς μώλωπα ἐμοί. So Vulg.

ל = 'on account of;' cf. M. R., § 51. 4; Ges., § 154. 3 e; see Num. 16, 34 לקולם.

The perfects may best be taken, with the Vss., as real perfects, and not as perfects of certainty. Lamech has killed men and will not, should necessity occasion it, hesitate to kill others. Jewish fancy narrates that Lamech killed Kain (אִישׁ) and Tubal Kain (יָלֵד). But only one act is intended, the repetition being due to the parallelism common in Hebrew poetry.

The song is probably a triumphal song on the invention of war weapons. Lamech boasts that if Kain would be avenged sevenfold, surely he, with his instruments, would be able to take a far greater vengeance (seventy-sevenfold). For a mere wound inflicted on him, he has punished the inflicter with death; and in the possession of his weapons he feels himself superior to his ancestors, and able to dispense with divine protection. The poetical words **האזין** and **אמרה** and the parallelism which is observed throughout the three verses are noticeable.

25. **שַׁת**=*Satz, Setzling*, and then *Ersatz*, 'substitute.'

כִּי נֶשֶׁת-לִי. Qameç remains, notwithstanding the Maqqef, and is on this account marked with Metheg; see Ges., § 16. 2 b; cf. § 9, p. 44. 1 d. **כִּי הָרְגוּ קֵין**; cf. on 3, 19.

26. **וּלְשַׁת גַּם הוּא**. The pronoun is repeated separately, to emphasize the noun; cf. Ges., § 121. 3; Ewald, § 311 a; M. R., § 72. 1. Rem. a; so 10, 21 **הוּא גַם הוּא** וּלְשַׁם יֶלֶד.

אֲנוֹשׁ=*'man'*, from **אִנַּשׁ** '*to be weak*;' or from **אֲנַשׁ**=the Arabic **أَنَسَ** '*to attach oneself to*,' so *animal sociabile*.

אִזּוּ הוֹחֵל. The indeterminate 3rd pers. sing.; see Ges., § 137. 3 d; M. R., § 124: cf. Lam. 5, 5 **לֹא הוֹנָח לָנוּ**. The LXX have **οὗτος ἡλπίσεν**, perhaps reading **הִחֵל** and **יָה**; cf. Frankel, *Einfluss*, p. 41, on their reading. Onq. has **בְּיָמֵינוּ** **בְּיוֹמֵהֶי חָלוּ בְנֵי אָדָמָה כְּלֻצְלָאָה בְּשֵׁמָא דְיָ** '*thus in his days the children of men ceased praying in the name of the Lord*;' so Ps.-Jon., taking **הוֹחֵל** as=*'profanari'*, and paraphrasing to avoid the idea of profaning Y.'s name, so that the commencement of idolatry is here mentioned. This, however, is not probable. Aq. has correctly **τότε ἡρχθη**, also Symmachus **ἀρχῇ ἐγένετο**. Di. remarks on this verse: "It is a question whether the reading **הִחֵל** (= **יָה**) 1, i. e. "*This one*

began," which is expressed by the Vulg. ("*iste coepit*"), and B. Jubil., and probably by the LXX, was not the original one, and אֵן הוּחַל (so, read as a passive, already in Aquila and Symmachus, but with the meaning ἀρχή) stood in connection with the view taken by the Targum.'

לְקַרְא בְּשֵׁם. Not merely 'to call with *Yahweh's* name,' 'to mention *Him*;' but 'to worship *Him*.'

5.

A short notice of the generations from Adam to Noah, connecting the history of the creation, the first chief event, with that of the flood, the second important event in the narrative. The number of generations from Adam to Noah is ten. In the accounts of the first nine generations, the name of the first-born is always given, the age of the father at the time of his birth, the number of years which the father lived after the birth of his first-born, and the total length of his life. In the case of each, mention is made that he begat sons and daughters (וּיֹולַד בָּנִים וּבָנוֹת). In the notice of Noah however, no mention is made of the number of years he lived after the birth of his three sons, nor of the total number of his years when he died, this being narrated, chaps. 7, 11. 9, 28. On the deviations in the chronology followed by the Hebrew text, the LXX, and the Samaritan, cf. Di., p. 105, and the authorities cited by him, p. 107; Del., *Comm.*, p. 182, and more especially for the LXX chronology; Frankel, *Einfluss*, p. 70. The following table, taken from Di., p. 105, gives the variations in the chronology of the Hebrew, LXX, and Samaritan texts.

In each of the three tables marked Heb. Text, Sam. Ver., Septuagint, the first column gives the years each patriarch lived until he begat children; the second, the number of years

in each life after the birth of the first child; and the third, the total number of years each individual lived.

	HEB. TEXT.			SAM. VER.			SEPTUAGINT.		
Adam	130	800	930	130	800	930	230	700	930
Seth	105	807	912	105	807	912	205	707	912
Enos... ..	90	815	905	90	815	905	190	715	905
Kenan	70	840	910	70	840	910	170	740	910
Mahalalel... ..	65	830	895	65	830	895	165	730	895
Jared	162	800	962	62	785	847	162	800	962
Henoch	65	300	365	65	300	365	165	200	365
Methusalah ...	187	782	969	67	653	720	167	802	969
Lamech	182	595	777	53	600	653	188	565	753
Noah	500	...	...	500	...	...	500	...	...
Up to the flood .	100	...	(950)	100	...	(950)	100	...	(950)

1. **כפר תולדות** only here: elsewhere in P **תולדות** alone; cf. 2, 4, 6, 9. Num. 3, 1.

3. **ויחי אדם שלשים שנה** is equally common with **מאת שנה**; cf. Ges., § 120. 1, note; M. R., § 98. The acc. is acc. of time, in answer to the question '*how long*?' cf. M. R., § 42 a; Ges., § 118. 2 b.

ויולד, viz. a son or child. Olshausen proposes to insert **בן** here, but unnecessarily, the object being contained in the verb, as in 6, 4 **וילדו להם**; 16, 1 **ולדה לו**.

5. **כל ימי אדם וגו'**. The predicate always, in the case of **כל**, agrees with the genitive, and not with the noun in the construct state: cf. Ges., § 148. 1, note; M. R., § 135. 3 a.

תשע מאת שנה ושלשים שנה. The noun **שנה** repeated with the ten; cf. Ges., § 120. 3; M. R., § 97. Rem. c. **חי** is perf. from **חיי**, as in 3, 22.

6. **חמש שנים ומאת שנה**. The noun repeated with

the lesser number (from 3-9 inclusive) in the pl., and with the greater in the singular; Ges., § 120. 3; M. R., § 97. Rem. c.

22. וַיִּתְהַלֵּךְ חֲנוּךְ אִתּוֹ; so Noah, 6, 9, walked with God; cf. a similar use of the Qal in Mic. 6, 8. Mal. 2, 6. הִתְהַלֵּךְ אִתּוֹ is used of confidential intercourse with God, a closer relationship to God than is implied in 'walking before God' (17, 1), or, 'walking after God' (Deut. 13. 5); cf. 1 Sam. 25, 15 of the intercourse between David's followers and Nabal's servants. The LXX have here *Ἐνῆρέστησε δὲ Ἐνώχ τῷ Θεῷ*, perhaps to avoid an anthropomorphic idea; cf. Ecclus. 44, 16. 49, 14, and Heb. 11, 5 *πίστευε Ἐνώχ*. Onq. paraphrases *וַיִּתְהַלֵּךְ חֲנוּךְ בְּרַחֲלֵתָא* 'Enoch walked in the fear of Yahweh.' The Pesh. renders as the LXX, *וַיִּתְהַלֵּךְ חֲנוּךְ בְּרַחֲלֵתָא* 'Enoch pleased God.'

24. וַאֲיָנֵנוּ כִּי לָקַח אֹתוֹ. 'And he was not, for Elohim took him;' cf. the usage of *אִין* in Is. 17, 14. Ps. 103, 16. 1 Kings 20, 40, of sudden disappearance. On its use in the narrative style, cf. Ewald, § 321 a; M. R., § 128, 2 a. *כִּי לָקַח* 'אֹתוֹ, that is, without dying, otherwise we should expect *וַיָּמָת*: cf. 2 Kings 2 (Elijah's removal from earth to heaven, without tasting death). The reason for *כִּי לָקַח אֹתוֹ* is to be found in the first half of the verse, viz. his piety; cf. Heb. 11, 5, and Onq.; not, as some suppose, the danger of his relapsing into sin: so Ber. Rabb. c. 24. Frankel, *Einfluss*, p. 43, cites this passage as one of the places where the LXX translators had the Haggada in view. LXX have *καὶ οὐχ ἐνρίσκατο, ὅτι μετέθηκεν αὐτὸν ὁ Θεός*. So Vulg. Onq. *וַיִּתְהַלֵּךְ חֲנוּךְ בְּרַחֲלֵתָא* (לָא) *אִתּוֹ* (cf. Frankel, p. 44, note d, who omits *לָא*, so Berliner in his edition of Onqelos [ed. 1884, Berlin], p. 5; cf. part 2, p. 3) = 'And he was not, for Yahweh did (not) slay him.' The Pesh. follows the Heb. text. In Ecclus. 44, 16 Enoch is called

παράδειγμα μετανοίας ταῖς γενεαῖς, and in the book of Enoch (translated by Dillmann) and the N. T. book of Jude, 14 et seq., he is described as a seer and prophet, who announced the coming of God, to punish the world for its sin.

29. וִיקְרָא אֶת שְׁמוֹ נֹחַ. וִיקְרָא = 'rest,' the explanation given in the text, זֶה יִנְחֲמֵנו, is not strictly an etymology at all, as נֹחַ cannot be connected with נָחַם, which is an entirely different stem; but the similarity in sound led the narrator to connect in thought נֹחַ with נָחַם, just as מֹשֶׁה is a reminiscence of מָשָׁה 'to draw out,' yet cannot be etymologically connected with that word. The LXX render יִנְחֲמֵנו as though they read it יִנְחֵנו (not יִנְחֲנו, which would rather mean 'to set, place'). Rashi perceiving the etymological difficulty, fancifully explains יִנְחֲמֵנו as though it were = יִנִּיחַ מִמֶּנּוּ 'make to rest from us.' His words are יִנֵּחַ מִמֶּנּוּ אֶת עֲצָבוֹן יְדֵינוּ עַד שֶׁלֹּא בָּא נֹחַ לֹא הָיָה לָהֶם כְּלִי מַחְרִישָׁה וְהוּא הַכֵּן לָהֶם וְהִיתָה הָאָרֶץ מוֹצִיָּאָה קוֹצִים וְדַרְדְּרִים כְּשׁוֹרְעִים הָטִים מִקְלָתוֹ שֶׁל אָדָם הָרִאשׁוֹן וְיִבְיָמִי נֹחַ נָחָה וְהוּא יִנְחֲמֵנו *'He will make the toil of our hands cease from us: before Noah came they had no instruments to plough with, but he made them some, and the earth used to bring forth thorns and thistles when they sowed wheat, on account of the curse of the first man, but in the days of Noah (the earth) had rest, and this is the meaning of יִנְחֲמֵנו.'*

"מִמַּעֲשָׁנוּ וּמִעֲצָבוֹן הָגוֹ. 'From our work and labour (arising) from the ground,' better than מִן־הָאָדָמָה 'because of the ground,' as A.V.; for the curse comes to man from the ground, which brought forth קוֹץ וְדַרְדֵּר when it was tilled (3, 18).

6.

1. לָרַב is inf. cstr. of רָבַב 'to be many,' 'gross sein,' רָבָה = 'to become many,' 'gross werden.' The apodosis of the sentence begins with 2^b, at וַיִּקְחוּ.

2. **טבות** is used in a physical sense here = '*comely*;' cf. Ex. 2, 2.

מכל אשר בחרו. **מן** is used to particularise the idea as in 7, 22. 9, 10; cf. Ewald, § 278 c.

בני האלהים. This phrase, elsewhere in the O. T., always means '*the angels*,' with reference to their nature as beings of a higher, diviner type (being called **מלאכים**, with regard to their office as messengers executing the divine commands); so Job 1, 6. 2, 1. 38, 7. Dan. 3, 25 ('*a son of the gods*'), but never **בני יהוה**. The same meaning is usually assigned to it here by ancient interpreters, e.g. Philo, *Book of Enoch*, etc.; cf. Jude 6. 2 Peter 2, 4; the moderns also mostly explain it in the same way; so Del., Di., Tuch, Knobel, Schrader, etc. As, however, the idea of a carnal connection between the angels and daughters of men was very repugnant to a refined mode of thought, and especially objectionable to the Christian mind (cf. Matt. 22, 30), many attempts were made to explain these words in a way that would not cause offence. Thus, Targg., Onq. and Ps.-Jon. both render **בְּנֵי רִבְרֵיָא** '*sons of nobles*,' from the use of **אלהים** in Ex. 21, 6; 22, 7 (which, however, are very different passages from this). Rashi has **בני השרים** '*the sons of princes and judges*;' others explain **בני האלהים** similarly as the sons of those of higher rank, opposed to **בנות האדם** the daughters of those of lower rank. In favour of this interpretation, Pss. 82, 6. 49, 3 are quoted. But in the first of these passages the expression is not the same, and the application evidently different; in the second, the opposite to **אדם** is **איש**, not **אלהים**; further **האדם**, in vers. 1 and 4 (= '*the human race*'), is against this view. Another explanation is that adopted by the Fathers, e.g. Ephrem Syrus, Theodoret (cf. Del., p. 191), who interpret the

sons of God in a spiritual sense as the pious ones, those who lead the lives of angels; viewing these as the descendants of Seth, and regarding the בָּנוֹת הָאָדָם as the daughters of the wicked, the offspring of the line of Kain. But there is nothing in either chap. 4 or 5 to bear out this view, and the expression 'sons of God' as a name for pious men is not usual in the O. T.; and it is scarcely conceivable that הָאָדָם in ver. 2^b is to be taken in a different sense from the הָאָדָם in ver. 1^a, which would be required if this view were adopted. The Vss. render variously. The reading of the LXX is uncertain, υἱοὶ τοῦ Θεοῦ is found, and also ἄγγελοι τοῦ Θεοῦ; cf. Lagarde, *Genesis's Graece*, p. 20. The Pesh. has here חַיִּים דְּלִיבֵי מַיִם merely transliterating the Heb. words; so in Job 1, 6. 2, 1; Aquila, υἱοὶ τῶν Θεῶν, on which Hieron., *Quaest. ed.* Lagarde, p. 11, says, '*Deos intelligens sanctos sive angelos*;' Symm., οἱ υἱοὶ τῶν δυναστευόντων (agreeing with the old Jewish view); Itala (from LXX), '*angeli Dei*;' Vulgate, '*fili Dei*.'

3. לֹא יִדּוֹן רוּחִי. לֹא יִדּוֹן is rather the breath of life which Yahweh Elohim (2, 7) breathed into man's nostrils when he created him ('the principle of physical and spiritual life,' Di.), than the Holy Spirit (as the Targg. of Ps.-Jon., Jer.; Symm., etc.) working in man, and judging him; for the determination on Yahweh's part to deprive man of His spirit, as the latter half of the verse shows, really means depriving him of life.

יִדּוֹן is not jussive, but (as in יָבוֹא from בּוֹא not בּוֹיָא) has the intransitive punctuation of the imperf.; cf. Ew., § 138 b; Stade, § 490 c. The Vss. (LXX, Pesh., Onq., Vulg.) either read יִדּוֹר, or according to others יִלּוֹן, or guessed at the meaning of the word, rendering it '*abide*' or '*remain*.' It is now generally rendered either '*be abased*,' so Dillmann, from the Arabic; or '*rule*,' Del.; יִדּוֹן being = יָדִין, whose primary

meaning is 'rule' and then 'judge;' cf. Nif' נִדָּן (cf. אָדָן, from which is derived אָדָן 'ruler,' 'lord'). The latter meaning is perhaps better supported than the former, as the meaning 'be abased' ascribes to the word a signification which it has ceased to have in Hebrew. The Targg. (Ps.-Jon., Jer.) and others take it as synonymous with דִּין, and render 'judge,' but this does not suit the context so well as 'be abased,' or 'rule.' The A. V. renders 'my spirit shall not strive,' so Joseph Kimchi and Rashi, regarding דִּין as equivalent to דִּין, and giving it the meaning of the Nif'al נִדָּן (cf. נִשְׁפָּט), a meaning which in Nif'al depends on the reciprocal signification of the conjugation, and so cannot be assigned to Qal.

בְּשָׂגָם הוּא בָּשָׂר. The best attested reading is that adopted by Baer and Del. in their edit. of *Genesis*, Leipz., 1869, בְּשָׂגָם with pathach. The reading in the ordinary editions is בְּשָׂנָם with qameç. The meaning of these words is disputed. There are two general explanations. That adopted by Delitzsch, 'For that he too is flesh,' or 'For that he indeed is flesh,' בְּשָׂנָם being treated as compounded of בָּ the prep., ¹שָׁ a fragment of אֲשֶׁר (cf. on 4, 18), and the particle נָם also; cf. בְּאִשֶּׁר, 39, 9. But against this it may be urged that (a) the abbreviation of the relative אֲשֶׁר never

¹ It should be mentioned that Fritz Hommel and others consider that the fragment ש has nothing to do with the rel. אֲשֶׁר, but that ש, ש, originally ש, is only another form of the Aramaic relative conjunction ܐܝܬܐ, ܐܝܬܐ. See *Z. D. M. G.* xxxii. 711 ff., and a note in the *American Journal, Hebraica*, April, 1885, p. 249, where a third view of the relation between ש and אֲשֶׁר is mentioned, which makes ש the original relative, and derives אֲשֶׁר from it by prefixing an independent pronominal stem א, and affixing lā (which appears also in the Arabic relative alladī الّذِي, lā being then hardened to r; cf. Sperling, *Die nota relationis im Hebräischen*, Jena, 1876.

occurs in the Pentateuch, though defended by some by an appeal to the pr. n. מִתּוֹשָׁאֵל, 4, 18; מִישָׂאֵל, Ex. 6, 22. Lev. 10, 4; which are not, however, of any weight for prose usage, and both of which may be explained otherwise: and that (b) נֶם is here superfluous. The second explanation is that adopted by Di., who reads בְּשָׁנָם, and takes it as inf. cstr. from שָׁנָה = שָׁנָה, with the affix of the third pers. m. pl. (cf. Ges., § 67, note 3; Ewald, § 238 b), and renders, 'On account of their error or transgression he (mankind) is flesh.' Against this it may be urged (a) that הוּא is masc. sing., while שָׁנָם has the third pl. m. affix; cf., however, Ewald, § 319 a, where other instances of a similar *Enallage numeri* are to be found: (b) that שָׁנָה is scarcely the word that would be expected in this connection, and it is here hardly general enough: (c) that the reading with qameç is not so well attested as that with pathach; cf. Del., p. 195. The text is probably corrupt: but the emendations that have been proposed are not satisfactory: e.g. בְּאִשָּׁר נֶם, or בְּנַפְשָׁם נֶם. The Vss. give—LXX, διὰ τὸ εἶναι αὐτοὺς σάρκας; Pesh. ܩܪܝܢ ܕܥܡܐ ܕܥܡܐ; Onq. ܩܪܝܢ ܕܥܡܐ ܕܥܡܐ; Vulg. 'quia caro est,' all expressing the sense 'For that.'

"וְחַי יָמָיו מֵאָה וְעוֹר. 'So his days shall be,' or 'so let his days be,' etc., i.e. he shall have a respite of a hundred and twenty years. This seems better than the other explanation, that human life should be limited to a hundred and twenty years; for many post-diluvian Patriarchs reached a far higher age, e.g. Abraham, 25, 7; and it cannot be regarded as a general statement to which there might be exceptions, as the exceptions are too numerous (all the post-diluvian Fathers, from Shem to Terach, reach a higher age than the limit here assigned; cf. 11, 10 et seq.).

4. הַנְּפִילִים. According to the ancients (LXX, Pesh.,

Onq., Sam., Saad.), a name for giants; cf. Num. 13, 33 וְשֵׁם רֵאיוֹנוֹ הַנְּפִילִים בְּנֵי עֲנַק. No clear etymology can be found in Hebrew; perhaps the word was derived from a Canaanitish dialect. It has been connected with the root נָפַל 'to fall': thus many of the Fathers consider these נְפִילִים to have been fallen angels; but there is nothing in the narrative to justify this, and the narrator appears to distinguish the נְפִילִים from the בְּנֵי הָאֱלֹהִים. Others render 'Robbers, Tyrants,' lit. those who fall upon others; so Aq. οἱ ἐπιπίπτοντες; Symm. οἱ βίαιοι; but נָפַל only means 'to fall upon,' 'attack' in certain connections; cf. Josh. 11, 7. Job 1, 15. Gen. 43, 18. Others (Tuch, Knobel) connect the word with a root נָפַל, supposed to possess the sense of פָּלָא, and consider it to allude to their extraordinary size, but this is precarious. Other conjectures will be found in Lenormant, *Les Origines de l'histoire*, etc. (1880), I. chap. vii.

הָהֵם is always pointed with הָ, although — would be expected here; cf. ver. 19 הָחִי; and Ges., § 35. 2 A. The article stands with הֵם, because the noun which it qualifies is defined; cf. Ges., § 122. 1; Dav., § 13. Rule 1.

וַיֵּלְדוּ . . . יְבָאוּ. Render, 'When the sons of God went in . . . and they bare.' אֲשֶׁר, connecting the new sentence with a preceding particle of time (אַחֲרֵי כֵן), may be rendered 'when'; cf. 45, 6. 1 Sam. 20, 31. 2 Sam. 19, 25 after יוֹם; Dent. 4, 10. Ps. 95, 9^a and ^b. The imperf. as a frequentative past, followed by the perf. with waw consec.; cf. Driver, § 113. 4 a: cf. 2, 6. 29, 2. Ex. 33, 7-11. The subject to וַיֵּלְדוּ is the בְּנוֹת הָאָדָם: cf. for the change of subject, 9, 27. 15, 13.

הֵמָּה refers to the נְפִילִים in the first half of the verse, not to an object to וַיֵּלְדוּ, which has been left out, as this would be very forced.

אֲנָשֵׁי הַשֵּׁם is co-ordinate with אֲשֶׁר מְעוֹלָם. 'The men of repute;' cf. Num. 16, 2 אֲנָשֵׁי שֵׁם. A word in the construct state cannot take the article, so it is defined by the article being attached to the following genitive, Ges., § 111. 1; M. R., § 76. N. B. Whether such a combination as אֲנָשֵׁי הַשֵּׁם means I. 'The men of repute,' or II. 'Men of the repute,' or III. 'The men of the repute,' can only be decided by the context. Hebrew has only one way of defining the first, or the second, or both parts of a construct state, and following genitive combination.

5. רַבָּה is accented *milra'*, and so is an adj., and not the perfect fem., from רָבַב, which would be *mil'el*.

כָּל יֵצֶר מַחְשְׁבוֹת לִבּוֹ. 'Every form of the thoughts of his heart,' יֵצֶר, I. 'form, shape,' physically; II. tropically applied to what is fashioned in the mind, imagination; cf. 8, 21. Is. 26, 3. The LXX paraphrase πᾶς τις διανοεῖται ἐν τῇ καρδίᾳ, on which cf. Frankel, *Einfluss*, p. 10.

רַע 'only evil,' i.e. 'utterly, hopelessly, nothing but evil:' cf. a similar use of רַק in Deut. 28, 33 רַק עֲשׂוֹק וְרִצּוֹן; Is. 28, 19 וְהָיָה רַק זִוְעָה.

6. וַיִּתְּעַב אֱלֹהֵי לִבּוֹ. 'And was pained in his heart.' LXX, καὶ διενόηθη. Onq. וַיִּמְדַּר [בְּמִמְרָה] לְמִיתְּבַר הַיִּקְפָּהוּן פְּרַעֲיָתִיהָ. 'And spake by his Word, to break their strength according to his will.' Ps.-Jon. וַיִּדְוֹן עֲלֵיהֶן בְּמִמְרָה. 'And disputed with his Word concerning them;' so Sam. and Targ. Jer. All intentional, in order to avoid an anthropomorphic idea.

7. בְּהֵמָה = usually 'tame,' 'domestic animals;' here used of 'tame and wild animals,' as in ver. 20; 7, 23. 8, 17.

9. אֱלֹהֵי תוֹלְדוֹת. Cf. on 2, 4.

נֹחַ אִישׁ צָדִיק תָּמִים. Render, 'Noah was an upright

man, perfect among his contemporaries;’ according to the accents and the order of the words.

10. **שְׁלֹשָׁה בָּנִים**. Masc. nouns take the numeral in the fem. form, and vice versa; see Ges., § 97; Dav., § 48. The number 2 agrees in gender with the word which it enumerates, and is an exception to this rule. The numerals from 2-10 are substantive, אחד, fem. אחת, *one* is an adj.

11. **וּתְמֹלֵא הָאָרֶץ חָמֵס**. Verbs of *abounding* and *wanting* take in Hebrew the accusative, Ges., § 138. 3 b; M. R., § 35; cf. ver. 13 מִלֵּאָה הָאָרֶץ חָמֵס.

13. **קֵץ כָּל בָּשָׂר בָּא לִפְנֵי**. ‘*The end (i.e. the destruction) of all flesh (man and beast) has come before me.*’ Not ‘*The end of all flesh has come to my knowledge,*’ which would rather be **בָּא אֵלַי** (cf. 18, 21. Ex. 3, 9), but ‘*has come before my mind, is determined on by me*’ (cf. Job 10, 13. 23, 14).

כָּל-בָּשָׂר is characteristic of P.

מִפְּנֵיהֶם ‘*from before them,*’ i.e. ‘*because of them, through their influence;*’ cf. Ex. 8, 20 **תִּשְׁחַח הָאָרֶץ מִפְּנֵי הָעָרֶב**. The pl. suffix is used because **בָּשָׂר** must be taken collectively.

אֶת הָאָרֶץ ‘*with the earth.*’ So LXX, Onq., Vulg. Pesh. has **עַל הָאָרֶץ** ‘*on the earth;*’ Sam. **מִן הָאָרֶץ** ‘*from the earth,*’ perhaps reading (wrongly) **מֵאֵת** by repeating the final **ם** of **מִשְׁחִיתָם**.

14. **תִּבְתַּע עֲצֵי גִפְרִית**. **תִּבְתַּע** only occurs in Gen., chaps. 6-9, and Ex. 2, 3. 5; it is most probably an Egyptian word; see Gesenius, *Th. sub voce*, and M. V., *H. W. B.*, p. 875. The Semitic etymologies given by Del., *Comm.*, p. 206 (from **תִּב**, a secondary formation of **תִּיב** ‘*to be hollow*’), and Dietrich, *Abhandl. zur Semit. Wortforschung*, p. 33 (who regards the word as Semitic, and as standing ‘in lebendigem zusammen-

hange' (in actual connection) with אָבָה 'a reed;' comparing the derivation of תָּבָה from אָבָה with those of תָּבֵל, חָבֵל, אֲבָל, from תָּוֹם, תָּאֵם; in all of which the א is suppressed), are untenable. The LXX here have *κιβωτόν*; in Exodus *θίβιν*; the Vulg. has 'arcani' here, and in Exodus 'fiscellam'; Targg. תִּיבוֹתָא, Syr. *ܦܝܫܬܐ*, which is the Greek *κιβωτός*.

עֵצִי גֶפֶר only occurs here. עֵצִים = 'wood' when cut down, 'logs,' as opposed to עֵץ, 'trees' growing; so חֲפָה, and חֲפִי, sing. 'wheat' growing, and pl. 'wheat' when cut down, 'grain;'; כֶּסֶף 'silver' in general, קְסָפִים 'pieces of silver,' Ges., § 108. 4. Rem. 1; Stade, § 311 c.

גֶּפֶר, connected with נִפְרִית *sulphur* and כֶּפֶר *pitch*, is a resinous coniferous tree (Nadelbaum), perhaps the old name for the cypress, which was used by the Phoenicians for ship-building, and is elsewhere called בְּרוֹשׁ נֹפֶר only occurs here. The LXX, Itala, and Vulg. did not understand the meaning of the word, and resorted to conjecture. The LXX have *ξύλων τετραγώνων*; the Itala, 'ligna quadrata'; the Vulg. 'ligna laevigata.' Onq. and Ps.-Jon. render 'cedar trees;'; the Syriac has *ܕܥܝܢܐ ܕܥܝܢܐ*, which Walton renders 'de ligno viminis;'; but this is doubtful. Possibly it should be rendered 'juniper wood;'; see Löw, *Aram. Pflanzennamen*, s. v.

קָנִים. 'In cells shalt thou make the ark;'; קָנִים being acc. of manner, after a verb of making; cf. Ex. 38, 3 בָּל כָּלִיו עָשָׂה נְחֹשֶׁת 'all its vessels he made brass,' i. e. so that they consisted of brass; Deut. 27, 6 אֲבָנִים שְׁלֵמוֹת תִּבְנֶה אֶת מִזְבֵּחַ יְהוָה; cf. Ewald, § 284. 1 b; Ges., § 139. 2 end; M. R., § 45. 5 b.

עָשָׂה . . . וְכִפְרָת. The perf. with waw conv. in continuation of an imperative; cf. Driver, § 112 (1); M. R., § 24. 1 a; cf. 8, 17. Lev. 24, 14 וְסָמְכוּ . . . הוֹצֵא אֶת הַמִּקְלָל. 2 Sam.

11, 15 וּשְׂבַתָּם . . . אֶת אֹרִיָּהּ. *has the tone thrown forward on to the last syllable, after the waw conv.; cf. Driver, §§ 106 and 110; Dav., § 23. 3 b; M. R., § 23.* כָּפַר is a denominative from כָּפַר. See Ges., § 52. 2; Dav., § 26. 3. Rem. a.

בִּכְפֹּר. The article is used here with a material which was well known; cf. Ges., § 109. Rem. 1 b; M. R., § 68.

15. וְזֶה אֲשֶׁר תַּעֲשֶׂה, lit. '*this is what thou shalt make it;*' i.e. '*this is how thou shalt make it.*'

16. צֹהַר, prop. = '*light*,' and then '*an inlet for light*,' so '*window*.' So all Vss. except the LXX, and most moderns. צֹהַר is regarded as a feminine, so חֲלוֹן, Ez. 41, 16. 26; cf. Ges., § 107. 4 a or c; Ewald, § 174 d (γ), who classes צֹהַר as fem., among the nouns denoting places in which man is wont to move, or things which man uses, comparing חֲצֵר '*a court*,' Ez. 10, 4. 5; מַחֲנֶה '*camp*,' in Gen. 32, 9; רֹחוֹב '*a street*,' Dan. 9, 25. It is not necessary to render צֹהַר collectively '*windows*;' cf. 8, 6; צֹהַר as opposed to חֲלוֹן is merely an opening for light, חֲלוֹן being a lattice-work window, which could be opened or shut at will.

וְאֵל אִמָּה תְּכַלְנָה מִלְּמַעְלָה, either I. '*Up to a cubit (not further) shalt thou complete it from above:*' so Kn., Del.; or II. '*Up to a cubit above (upwards) shalt thou complete it*,' Di.; both being grammatically possible, as מִלְּמַעְלָה may either mean '*above*,' or '*from above*.' According to I. the window in the side of the ark would have the space of a cubit between it and the roof. Dillmann considers the opening to have been a cubit high, and to have run round the four sides of the ark, being interrupted merely by the beams supporting the roof; so that there was really a continuous row of צֹהַר; and claims כָּלָה as suiting this meaning. Delitzsch's view is

open to the objection that it leaves the size of the **צוהר** undefined, and one window in one side would scarcely suffice for the lighting of the whole ark. Dillmann's view is possibly less objectionable, but it is questionable whether the Hebrew text can bear the meaning he puts upon it. The text seems merely to say that a window or opening was to be made in the ark, its place being left undefined, and this opening was to be continued until it reached a distance of a cubit from the roof (**מלמעלה** *from above*), or to the height of a cubit (**מלמעלה** *above, upwards*). The opening may have been in the roof, for the absence of a notice about the covering of such a light-hole may be explained on the ground that the narrative says very little about the construction of the window. Tuch's explanation that the window was intended for Noah's cell, while the animals were in darkness, cannot be derived from the text as it stands, nor his view that the window was a cubit square.

17. ואני הנני מביא. The participle as future (*futurum instans*), which it represents as already 'beginning;' frequently with **הנה** preceding it; cf. Ges., § 134. 2 b. cf. Rem. 1; M. R., § 14. Rem. a; Driver, § 135. 3.

את המבול מים. Not '*the flood of waters*,' but in app. '*the flood [even] waters*.' So Ps. 60, 5 **יין תרעלה**, lit. '*wine, reeling*.'

מים. On the subst. in apposition, cf. Ges., § 118. 3; M. R., § 76. Rem. b; Ewald, § 287 h; Driver, § 188. The emendation **מים** is unnecessary and unsuitable.

גורע in the Pent. and Josh. is peculiar to P.

18. והקימתי. **ותן ברית** and **הקים ברית**, 9, 12 are marks of P.

19. החי; cf. on ver. 4.

זכר ונקבה, characteristic of P.

20. לְמִינֵהוּ. See on 1, 20. רָמַשׁ and רָמַשׁ belong to the language of P.

21. קַח-לֶךְ . . . וְאָסַפְתָּ; cf. on ver. 14. אָכַל is another characteristic of P.

22. כֵּן עָשָׂה is rare outside P.

7.

1. וְכָל בֵּיתָךְ. Cf. the fuller description of Noah's family in P, 6, 18. 7, 7. 13. 8, 16. 18.

2. שִׁבְעָה שִׁבְעָה. 'Seven by seven,' i.e. 'by sevens;' see Ges., §§ 108. 4, 120. 5; M. R., § 72. 2; Ewald, § 313 a; cf. Zech. 4, 2. Num. 3, 47. 17, 17 מִטָּה מִטָּה 'rod, rod,' 'a rod each;' 2 Kings 17, 29 גּוֹי גּוֹי 'nation, nation,' i.e. 'every single nation:' cf. also Mark 6, 39 συμπόσια συμπόσια; 40 πασαι πασαι. The repetition of a noun indicates that the action expressed in the sentence is performed on different individuals of the class denoted by the noun; thus the repetition serves to express the *distributive* relation. Some think that seven individuals of each kind were to be selected, the seventh possibly being intended for sacrifice (Del.). But the addition of אִישׁ וְאִשְׁתּוֹ seems to indicate that 'seven pairs' were intended. In the case of the unclean animals we have שְׁנַיִם once, i.e. 'one pair,' and we may reasonably presume that had the narrator intended seven individual animals here, we should have had שִׁבְעָה once. This also suits ver. 9 better (the animals went in שְׁנַיִם שְׁנַיִם by twos). שִׁבְעָה שִׁבְעָה in the next verse is to be taken in the same way.

4. כִּי לִימִים עוֹד שִׁבְעָה. 'For after yet seven days.'

For this use of the preposition ל, cf. 2 Sam. 13, 23 יהי למחר יהיה האות הזה Ex. 8, 19 לשנתיים ימים; M. R., § 51. 2.

ארבעים יום. Certain nouns are used after the numerals in the singular; cf. Ges., § 120. 2. Rem.; M. R., § 97.

ומחיתי. P uses שחת or השחית; cf. 6, 13. 17.

כל היקום. היקום, which always has the י without a dagesh, is a subst. formed from the analogy of the imperfect; cf. *ܡܬܥܠܐ*, in Syriac, by transposition, from *ܡܬܥܠܐ*. Render, 'Every existing thing.'

6. *בן שש מאות שנה*. The adj. is expressed by joining to a subst., denoting a reference or relationship, a genitive expressing the attribute or thing; cf. Ges., § 106. 2 a; M. R., § 79. 6 d.

והמבול היה מים. 'When the flood was, waters,' etc. *מים* is an explanatory apposition to *המבול*; cf. Ewald, § 287 h; Driver, § 188; M. R., § 76. Rem. b. *היה* = 'accidit,' 'came;' LXX, *ἐγένετο*. The second half of the verse is a circ. clause; see Ewald, § 341 d; Driver, § 169: cf. 19, 4. 24, 45. The A. V. R. keeps the old rendering, 'the flood of waters,' which is a paraphrase adopted for the sake of English idiom.

7. *ויבא נח ובניו*. 'And Noah came in and his sons,' etc. When the predicate *precedes* a compound subj., it frequently stands in the sing.; Ges., § 148. 2; M. R., § 138.

11. *לחיי ... מאות שש*, lit. 'in the year of six hundred years to the life of N.,' i.e. 'in the six hundredth year of N.'s life.' The cardinals, for numbers beyond ten, are used for the ordinals; cf. Ges., § 120. 4; M. R., § 100 a; Ewald, § 287 k.

לחיי נח. The genitive is often expressed thus by ל, when a writer wishes to avoid a string of construct states, or—

as here—when any word intervenes between the construct state and the genitive. Cf. Ges., § 115. 2; M. R., § 83.

וארבות = lit. 'the latticed windows,' from **ארב** 'to intertwine.' The LXX have *ai katappákrai*, Vulg. 'cataractae,' Aq. and Symm. *ai θυρίδες*: cf. **ארבת ממרום**, Is. 24, 18; also Job 38, 16. Prov. 8, 28 on the whole verse.

13. **בעצם היום הזה**. 'On this very day;' see Ges., § 124. 2. Rem. 3; M. R., § 90; Ewald, § 286 f; and cf. 17, 23; Ex. 24, 10 **כעצם השמים** 'as the very heavens;' Josh. 10, 27 **עד עצם היום הזה** 'until this very day.'

בא. It is not necessary to take this in a pluperfect sense, the rendering 'came' is quite suitable.

שלשת. Here the numeral very exceptionally agrees in gender with its substantive; cf. Ges., § 97. 1, note, p. 250; Ewald, § 267 c: other instances are Ez. 7, 2 Ktb.; Zech. 3, 9. 4, 2. Job 1, 4.

14. **כל צפור כל כנף**. The same phrase occurs in Ez. 17, 23; cf. also 39, 4. Ps. 148, 10. Lit. 'every bird of every wing,' i.e. 'all sorts of birds,' 'every species of birds.' **צפור** is properly 'a small bird,' so called from its twittering or chirping.

16. **הבאים** = 'those that came,' lit. 'the ones coming:' see Ges., § 109, note; M. R., § 92. Rem. a. The article is equivalent to the rel. pronoun: cf. Neh. 4, 12 **הבונים** 'those that built;' Ex. 1, 1 **הבאים מצרימה** 'those who came to Egypt.'

19. **מאד מאד** (cf. 17, 2. 6. 20) is repeated to imply intensity; cf. Ges., § 151. 2; M. R., § 72. 1. **מאד מאד** is peculiar to P; so 17 l. c., Num. 14, 7.

20. **חמש עשרה אמה**. **אמה** is acc. of measure, answering to the question 'how far?' Ges., § 118. 1; M. R., § 41 c.

21. **בַּעוֹף וּבַבְּהֵמָה**. **ב** is used to specify the whole according to its contents; cf. M. R., § 52. 1; cf. 8, 17. 9, 2. 23, 18. This construction of **ב** is a mark of P.

22. **חַרְבָּה**, with firm — under **ח**, the noun being of the form **יִפְשָׁה**.

23. **וַיָּמַח**. The better-attested reading has no dag. in the **מ**; so the form would be apoc. impf. Qal from **מָחָה**, and would mean '*He (God), or it (the flood) blotted out,*' the first rendering being the best. The reading with dag. in the **מ** would be imperf. apoc. Nif., for which we should rather expect **וַיִּמָּח** with — , but cf. Ewald, § 224 c and Ps. 109, 13. 14: the acc. could stand after a passive, as in 4, 18; but a passive would hardly be expected with **וַיִּמָּח** following in the same verse. The accent on the penult. points to the imperf. Qal: in the imperf. Nif. it could not be drawn back, as the penult. would be a closed syllable.

וַאֲשֶׁר אָתָּה. **אֲשֶׁר** = '*ii qui*,' containing in itself the demonstrative pronoun, Ges., § 123. 2; cf. M. R., § 158. 2.

8.

3. **וַיָּשׁוּבוּ הַמַּיִם . . . הַלֹּךְ וְשׁוֹב**. The inf. abs. **הַלֹּךְ** is added to **שׁוֹב** to emphasize the continuance of the abating of the waters, just as in vers. 5. 7; 12, 9: cf. Ges., § 131. 3, note 3; Ewald, § 280 b; M. R., § 37 b.

4. **וַתֵּנַח** is impf. Qal with waw conv. from **נָח**, like **סִיר** from **סָר**, **וַיָּנַח** from **נָח**, **וַיָּנַע** from **נָע**: cf. Ges., § 72. Rem. 4; Stade, § 484 d.

עַל הָרֵי אֲרָרָם. **אֲרָרָם** is in the O. T., 2 Kings 19, 37 = Is. 37, 38 and Jer. 51, 27 (together with **מִנִּי** and **אֲשַׁכְנֶנּוּ**), the

name of a land. In the passage in Isaiah, the LXX translate אררט by 'Ἀρμενία, and acc. to Schrader, *K. A. T.*², p. 52 ff., Armenia is called in Assyrian *U-ra-ar-ti*. Hieron., on Is. 37, 38, describes Ararat more closely as the fruitful plain lying at the foot of mount Taurus, through which the Araxes flows; and Moses of Chorene calls this part of Armenia *Ajrarat*. Kiepert (*Berl. Ak. M. B.*, 1869, 228 A; *Geogr.* 75) connects the 'Ἀλαρόδιοι of Herodotus, iii. 94, vii. 79, with this name (Di.). The hills of Ararat mentioned in this verse are usually identified with the highest of the mountains in the land of Ararat, which rises on the right bank of the Araxes to a considerable height, and is always covered with snow. This mountain is named Masis, and is situated twelve hours south-west of the town of Eriwan: see further, Di., p. 138 and the works cited there.

5. **היו הלוך וחסור**. The more usual cstr. with היה to emphasize the continuance of the action would be the participle: cf. on 1, 6; see Ewald, § 280 b.

באהר לחדש. יום is omitted by Ges., § 120. 4. Rem. 2; M. R., § 100 a. Rem. 2.

7. **הערב**. The article is generic. The individual as representative of its species is distinguished from the animals belonging to other species; cf. Ges., § 109. 3. Rem. 1 c; Ewald, § 277 a; M. R., § 68; 1 Sam. 17, 34 **ובא הארי**; 1 Kings 20, 36 **והנך האריה**. Others explain the article on the ground that Noah had only one raven with him in the ark, which is somewhat difficult to prove, or had merely a male raven; but **ערב** is used of both the male and female bird, and does not admit of a distinction of gender: cf. **יונה** used of both sexes; so **דבורה** 'bee'; cf. Ewald, § 175 b; Ges., § 107. 1 c, d.

יבשת is inf. cstr. with the fem. ending, like **יכלת**, Num.

14, 16. This ending is usual only with verbs פ"פ and פ"ן; cf. Ges., § 83. 1; Stade, §§ 199 c. 2, 208 c, 619 g; Ewald, § 239. 2 (who classes these instances as abstract formations with an inf. force).

8. **הקלו**. On the pointing of ה interrog., see Ges., § 100. 4; Dav., p. 122. The indirect question is here identical in form with the direct; cf. Ges., § 153. 2 s. p.; M. R., § 146; Ewald, § 324 c (a).

9. **מנוח** 'a resting-place.' Cf. the note on 1, 14.

10. **ויחל** is, according to form, Qal or Hif. imperf. (of חיל or חיל); according to usage, Hif. Only one other instance is cited in Ges., *H. W. B.*, 9th ed., viz. Judg. 3, 25. Di. wishes to emend after Ols. to ויחל; cf. ver. 12, as the meaning 'wait' elsewhere is expressed by the P'el or Hif'il of יחל, or (ver. 12) by the Nif'.; but he apparently overlooks Judg. 3, 25.

ויוסף שלח. In the combination of a verb and inf. construct, two constructions are possible: (a) The verb governs the inf. cstr. as an acc., as here and ver. 12; (β) ל the prep. is prefixed to the inf. cstr., as in 11, 8 **ויחדלו לבנות**; cf. M. R., §§ 112 a, 113; Ges., § 142. 1, 2.

11. **עלה זית טרף** 'a fresh olive leaf.' טרף, prop. = 'a plucked (leaf),' from טרף 'carpere'; cf. طَرَف 'to be fresh, new,' prop. 'to be freshly plucked.'

'That the olive tree is found in Armenia, Strabo shows, xi. 14. 4: and that it also thrives under water is attested by Theophr., *Hist. pl.* iv. 8; Plin., *N. H.*, xiii. 50.' Tuch in Di.

12. **וייחל** is impf. Nif. from יחל. In Ez. 19, 5 (the only other example of a Nif'al form of this verb) we have נוֹחַלָה. Ges., § 69. Rem. 5, explains it as an instance of the Nif'al of a verb פ"י, written with י instead of ו; cf. יִיָּהּ Ex. 19, 13.

1 Sam. 13, 8 וַיַּחַל Ktb.; so Ewald, § 140 b. Stade possibly is right in emending to וַיַּיַחַל; see §§ 115 note, and 504 a.

13. בראשון. See on ver. 5 (באחר); cf. Ges., § 120. 4 and the note on 7, 11.

16. Render, '*Go thou forth from the ark with thy wife,*' etc. Notice the difference between the English and Hebrew idiom. English says, '*Go forth with,*' Heb. '*Go forth, thou and thy wife.*'

17. בעוף. Cf. the note on 7, 21.

הוצא . . . ושרצו. Cf. the note on 6, 14. The Ktb. הוצא is the regular imper. Hif'. from הוציא, arising out of הוציא; see Ges., § 24. 2 b; Dav., § 9. Rem. b. One fails to see why the Massoretes should prefer the irregular Kri הוציא to the regular Ktb. Other instances of the Hif'il of verbs פ"י retaining their י as a consonant when we should expect יִ— or i, are Hos. 7, 12 אִסְיָרָם; Prov. 4, 25 יִישְׁרֵי; 1 Chr. 12, 2 מִיִּמִּינִים; cf. Ges., § 70, 2. Stade, § 120, considers all the instances cited (except 1 Chr. 12, 2) suspicious. Cf. Ps. 5, 9 where, as here, for the Ktb. הוֹשֵׁר the Kri הִישֵׁר is substituted.

21. וירח יי' את ריח הניחח. וירח is impf. Hif'. from ריח, shortened from יִרִיחַ, after the waw conv.; cf. Ges., § 72. Rem. 7; Stade, § 499 f.

ריח הניחח. '*The odour of satisfaction.*' נִיחַח is a similar formation to נִיצוֹן, the only other instance of this formation of nouns; Stade, § 233. Ewald, § 156 b, forms נִיחַח from the verbal stem נִיחַח, and cites as a third instance of the same formation בִּידוֹר, Job 15, 24, which Stade has apparently overlooked (see § 216, however). The ריח נִיחַח is the pleasant odour which rose up from the sacrifice. In the technical language of the sacrifice (Opfersprache) it is the common expression used for the favourable acceptance of an offering,

or rather of the sentiments and wishes to which the sacrifice gives expression (Di.).

אל לכו = 'to himself,' thus a paraphrase for the reflexive pronoun: for other methods of supplying the reflexive pr. in Heb., see Ges., § 124. 1; M. R., § 89 b. The LXX paraphrase here with *διανοηθείς*, Symm. has *εἶπε Κύριος πρὸς ἑαυτόν*, Onq. has *וַיֹּאמֶר יְיָ בְּמִימְרָיו*, 'Y. spake by his Word,' so Ps.-Jon. The Pesh. follows the Heb. text with *בְּלִבּוֹ*. The same idiom recurs 24, 45. 27, 41.

22. The composite subject when *followed* by its predicate, takes the latter in the plural; when the predicate precedes, it may stand in the sing.; cf. the note on 7, 7.

זרע וקציר are 'the seed time and harvest,' dividing the year into two halves, which are described as 'seed time and harvest,' also 'cold and heat,' which roughly correspond to the זרע and קציר respectively. 'The summer and winter' again correspond to the חם and קר. The season or half-year, which is called זרע, חרף, and קר, began possibly with the fifteenth of Tisri, and ended on the fifteenth of Nisan; while the other half of the year, called קציר, קיץ, and חם, extended from the fifteenth of Nisan to the fifteenth of Tisri. The Jewish expositors, following Rashi, consider the seasons mentioned here as six, each of two months' duration. The punctuation is noticeable: יום וְלֵילָה, קיץ וְחָרָף, קר וְחָם, in pairs, the second member of each pair being connected by ו with pretonic qameç.

9.

2. וּמֹרָאֲנִים וְחִתְלָם. Render, 'And the fear of you, and the dread of you.' The suffixes are objective. The genitive in Heb. may be either subjective or objective, the latter embracing

many different shades of meaning, often being represented in English by a preposition, e.g. 3, 24 דרך עין החיים, see the note there, and cf. Ges., § 121. 5; M. R., § 78; Ewald, § 286 b; 16, 5. 27, 13. 50, 4. Previous to the flood, the beasts lived at peace with man, and without fear, now they must fear and dread him (Di.). "בכל אשר וגו' = 'with all where-with the ground swarms, and with all the fishes of the sea, into your hand they are given.' The ב of 'concomitance,' as in Ex. 10, 9. 15, 19. 1 Kings 10, 2. Jer. 11, 19, and often.

ובכל אשר תרמש (acc., see on 6, 11), as in Lev. 20, 25 הארמה.

בִּידְכֶם. יִדְכֶם (cf. אֲחִיו for אֲחֵיו, from אָחִים), Stade, § 81 b; Ges., § 27. Rem. 2 a. 'Into your power they are given,' a power even over their lives; cf. Lev. 26, 25. Deut. 1, 27, etc. [misquoted 1, 57, Kn. in Di.].

3. אֲשֶׁר הוּא חַי, lit. 'which, it is alive.' הוּא does not take the place of the copula 'is,' but resumes the relative אֲשֶׁר. Compare ver. 18 הֵם הוּא אֲבִי; 2, 14. 19. Cf. Driver, § 199 end, with Ges., § 121. 2; M. R., § 156 a, where אֲשֶׁר is described as the link connecting the two sentences, 'every creeping thing' and 'it is alive;' so Num. 9, 13. 14, 8. 27. 35, 31. 1 Sam. 10, 19.

לְאֹכְלָהּ. אֹכְלָה always occurs in this particular phrase, and always with another dative (except Jer. 12, 9). אֹכְלָה (as distinguished from אָכַל, מֵאֲכַל, and אֹכֵלָה) = לְאֹכֵל generalized; a thing that is given on a particular occasion לְאֹכְלָהּ, is given for a continuance לְאֹכְלָהּ; see Prof. Driver, *Journ. of Phil.*, No. 22, p. 217.

4. בַּנֶּפֶשׁ דָּמוֹ. ב = 'with,' as in 32, 11 בַּמִּקְלִי 'with my staff;' Ps. 42, 11 בָּרֶצָה בְּעֲצָמוֹתַי 'with crushing in my bones.' דָּמוֹ is an explanatory app. to נֶפֶשׁוֹ, defining it more closely,

M. R., § 71. 2 a. The LXX with their *πλὴν κρέας ἐν αἵματι ψυχῆς* seem to have transposed the words, and read **בְּדָם נִפְשׁ**. Frankel, *Einfluss*, p. 53 note, explains it by the Halacha, which refers the command forbidding the '*Blutgenuss*' chiefly to the blood that flows out and causes death (*Kerithoth*, 20 b **דָּם שֶׁהַנֶּפֶשׁ יוֹצֵאת בּוֹ** 'the blood wherein the life goes out'). The blood is not actually the life itself, but through the blood the life becomes apparent to the senses, and is conceived as existing; cf. Lev. 17, 11. 14. Deut. 12, 23.

5. **אֵת דְּמִמְכֶם לְנַפְשֵׁיכֶם**. '*But the blood of your lives* (i. e. *belonging to*) *will I require; from the hand of every living creature will I require it: and from the hand of man, from the hand of each one's brother will I require the life of man.*' Tuch and others render, '*your blood for your lives,*' i. e. '*for their protection;*' **לְנַפְשֵׁיכֶם** being *dat. commodi*; so Deut. 4, 15 **וְנִשְׁמַרְתֶּם מֵאֵד לְנַפְשֵׁיכֶם**, and Josh. 23, 11; see Ewald, § 217 d, a; but this is not suitable to the context: in 4 the **דָּם** and **נֶפֶשׁ** are practically identical. Better **לְנַפְשֵׁיכֶם** = '*belonging to your souls;*' so the LXX, τὸ ὑμέτερον αἷμα τῶν ψυχῶν ὑμῶν, Vulg. '*sanguinem enim animarum vestrarum,*' Pesh. **دَمُكُمْ لِنَفْسِكُمْ**; cf. Ges., § 115. 2. Other renderings, which are not so good, are Del.'s, '*according to your souls,*' as ver. 10, defining distributively the whole to which the part belongs; or '*whoever's soul it is, to whom it belongs;*' or '*your blood as your souls,*' i. e. '*so far as your souls are contained in it,*' according to vers. 4. 5^b, **ל** as in Job 39, 16 (*as though not her own*); Ewald, § 217 d. **דְּמִמְכֶם** is thinned from **דְּמָמְכֶם**, Ges., § 93. 2. Rem. 3.

מִיַּד כָּל חַיָּה. '*From the hand of every beast.*' According to Ex. 21, 28 f., the ox that gored any one, so that he or she died, was to be stoned to death (**יִסָּקַל וְיָמָוֶת**).

מִיד אִישׁ אַחִיו = *'from the hand of each one's brother.'*

Inverted for the more usual **אִישׁ מִיד אַחִיו**, as Zech. 7, 10 **אִישׁ מִיד אַחִיו**; cf. **ܐܝܫܡܝܕܐܝܬܐ** in Aramaic, and **ἀλλήλων** in Greek, and contrast Zech. 11, 7 where the usual order is observed (**אִישׁ בִּיד רֵעֵהוּ**); cf. Ewald, § 301 b; Ges., § 124. 2. Rem. 1. 4; M. R., § 94. Rem. a; 15, 10. 42, 25. 35. Pesh., Vulg., Sam. apparently corrected the text with **אִישׁ וְאַחִיו**. **מִיד אִישׁ** is co-ordinate with **מִיד אָדָם**.

6. **בְּאָדָם**. The LXX **ἀντὶ τοῦ αἵματος αὐτοῦ**, either reading **בְּאָדָם** or confusing in sound **בְּאָדָם** and **בְּרָם**; compare their rendering of **לֵבָן** as though it were **לֵא בֵן**, viz. 4, 15. 30, 15.

בְּאָדָם. The **ב** must be regarded as **ב** of instrument; cf. Hos. 1, 7. 1 Sam. 28, 6. Ps. 18, 3, but this is not usual; passives in Heb. are generally construed with **מִן** of the agent, as in ver. 11 **מִמִּי** . . . **יָכַרְתָּ**, or **ל**, as in 14, 19 **עָלִיוֹן**; cf. Ges., § 143. 2; M. R., § 49. 4 and § 51. 3. Rem. a.

צֶלֶם אֱלֹהִים is an expression characteristic of P.

9. **וְאֲנִי הִנְנִי מְקִים**. When the pronoun precedes **הִנֵּה**, **אֲנִי** is the form used; when it follows, **אֲנֹכִי** is preferred; see *Journ. Phil.*, No. 22, p. 226.

הַקִּים בְּרִית. **בְּרִית**, when used with **הַקִּים**, always has a suffix; the phrase **הַקִּים בְּרִית** denotes the perpetuation of a covenant already, at least in idea, existing, rather than the formation of one altogether new, which is expressed by **בָּרַת בְּרִית**; see *Journ. Phil.*, l.c.

אַתְּכֶם וְאַתְּ זֶרְעְכֶם *'with you and with your seed,'* a phrase characteristic of P.

10. **כָּל נֶפֶשׁ הַחַיָּה**. The adj. alone defined, the noun being regarded as sufficiently definite through the preceding **כָּל**; cf. on 1, 21.

מכל יוצאי *all whatever*; מן denoting the *genus ex quo*, the general to which the particular partitively belongs, as in 6, 2. 7, 22; Ewald, § 278 c. ל, as in 23, 10 באי לכל=*with respect to*, etc.; cf. Lev. 16, 21. 11, 42; Ewald, § 310 a (ל with a generalizing and particularizing force).

13. נתתי. *'I set'* as in 1, 29 נתתי; cf. Driver, § 14 a; Ewald, § 135 c.

14. בענני ענן. Inf. Pi'el with the prep. ב, and suffix of the 1st pers. sing. נ is pointed with נִּי , as the doubling of the letter has fallen away; cf. Ges., § 10. 2. Rem.; the more regular form of the inf. Pi'el would be בַּעֲנִי .

ענן is a denom. of ענן. Render, *'when I cloud my clouds'*; the apodosis begins with ver. 15, ונראתה being a continuation of the inf.; see Ges., § 132. 3. Rem. 2; Driver, § 118.

18. היצאים. Here the participle must be rendered as past, *'those who went out'*, equivalent to אשר יצאו, but neater; cf. Ges., § 134. 2 c; Driver, § 135. 1; so 13, 7 או ישב; 19, 1 ישב *'sat'*, or *'was sitting'*; 37, 7. 41, 1-3. 42, 23.

19. ומאלה נפצה כל הארץ. *'And out of these was the whole earth overspread.'* נפצה is a lightened form of the 3rd pers. fem. perf., Nif. sing. of נפץ=פוצ; cf. 1 Sam. 13, 11. Is. 33, 3 (נפצו); Ewald, § 193 c (who compares נִפְצָה from נִבְּקָה from נִבְּקָה; קטט from נִקְטָה; סבב from נִבְּקָה); Ges., § 67, note 11.

20. ויחל נח . . . וישע. Render, *'And Noah the husband-man began and planted.'* So most moderns; cf. Ges., § 142. 4 with 3 a. Some, however (Tuch, Kn.), appealing to Ewald, § 298 b (cf. M. R., § 43 a) and 1 Sam. 3, 2 החלו כחות—which is scarcely parallel—render, *'And Noah began to be a husband-man, and planted'*; but this would require איש ארמה instead of איש הארמה; cf. 25, 27 איש שדה (for M. R.'s explanation, § 76 b. Rem. a, is hardly satisfactory), and what is noticeable

in the narrative is, not that Noah began to be a husbandman, but that he began the cultivation of the vine.

21. **וַיֵּשֶׁת**. The imperf. apoc. Qal of **שָׁתָה** without a helping vowel; see Ges., § 75. Rem. 3 c and § 28. 4; Stade, §§ 70 a. 2. 2, 101 c, 489 b.

אֱהָלָה is the older form for **אֶהְיֶה**. The ה is preserved in Arabic, and on the Moabite stone, e.g. 1. 5 **בַּהּ וּבִאֲרָצָה** = **בַּהּ וּבְבֵיתָהּ**; 1. 7 **בַּהּ וּבְבֵיתָהּ** = **בַּהּ וּבְבֵיתָהּ**; other examples in lines 9. 10. 19. 25. **אֱהָלָה** always has a Kri, **אֶהְיֶה**; cf. Ges., § 91. 1. Rem. 2. **יֵה** for **יֶה** occurs, however, elsewhere in the O. T., and is by no means confined to the oldest books.

22. **חָם** may be called the father of Canaan here with reference to ver. 25.

וַיִּגְדַּר, sc. 'it'; see Ges., § 121. 6. Rem. 2; cf. 38, 17.

23. **הַשְּׂמָלָה**. 'The upper garment,' also used (e.g. by the poor) as a covering by night; cf. Ex. 22, 26. Deut. 24, 13.

24. **מִיֵּינוּ** 'from his wine,' i.e. his intoxication which the wine had caused, as in 1 Sam. 1, 14. 25, 37.

בְּנוֹ הַקָּטָן, i.e. 'his younger son,' not 'his youngest,' as Japhet was the youngest of the three; cf. 5, 32. 10, 1. 2. 6. 21. **הַקָּטָן** grammatically can be either comparative or superlative; cf. 1, 16 and the note there.

25. **עֶבֶד עֲבָדִים** = 'servant of servants,' i.e. 'meanest servant;' cf. **שִׁיר הַשִּׁירִים** 'song of songs,' 'choicest song;' see Ges., § 119. 2. Rem.; M. R., § 81 a. Canaan is made Shem and Japhet's servant. As Noah's son Ham sinned against him, so shall he (Ham) be punished through his own son Canaan, by the curse laid upon him by Noah. The settlements of Canaan on the islands and coasts of Asia Minor were at an early date overcome by the Japhetic races (Di.).

26. **לָמוֹ** is poetical for **לָהֶם**, as often; cf. Stade, § 345 c,

note 1; Ges., § 103. 2, foot-note 2. Shem is not blessed directly, but the God of Shem (Deut. 33, 20), i.e. Shem is blessed through his God, the highest possible form of blessing. If God is to be blessed for His goodness, which is implied in blessing Him, how great must be the happiness of those who are under His protection and enjoy His favour.

27. '*May God spread out Japhet far, and may he dwell in the tents of Shem.*' Onq. and others (Baumg., etc.) take God as the subject to יִשְׁכֵּן; but the change of subject is awkward, and we should in this case rather expect וְהוּא יִשְׁכֵּן. Some again (Ges., Schr.) take שֵׁם as meaning '*repute*;' cf. 6, 4 אֲנִשִּׁי שֵׁם; but this is not suitable to the context, and Japhet could not at that date have had any opportunity of acquiring fame. Dwelling in the tents of Shem does not mean conquest, but points to the friendly relations that should exist between the Semitic and Japhetic races; the latter participating in the honour paid the former, and sharing the religious privileges enjoyed by them.

10.

In chapter 5 we had a list of the descendants of Adam, containing ten generations, and ending with Noah. In chapter 10 we have a continuation of the list found in chapter 5, viz. a genealogical table of the sons of Noah, and the various peoples that sprang from them. In the first verse we find the sons of Noah given in the same order as in 5, 32; but in verse 2—in accordance with the custom observed in the book of Genesis, to first notice the side branches of the family tree, in order to prepare the way for mentioning the chief line—we have the order, Japhet, Ham, Shem; Ham standing next to Shem, being, through Canaan, Mizraim, and Cush, more closely allied to him than Japhet was. It should

be observed in these תולדות that the list of nations is by no means complete. We find no mention made of nations of a more modern origin, such as Moabites, Edomites, Ishmaelites, Keturaeans, nor of some nations, such as the Rephaim and Amalekites, who were of very ancient descent; also we find no allusion to the Chinese and the other Mongolian races of Eastern Asia, to the Indians or Eranians, probably because they were entirely unknown in Palestine at the time of the narrator. 'In general the notice embraces the peoples who were grouped round the basin of the Mediterranean and its vicinity, the peoples of the so-called Caucasian race' (Di.). The nations mentioned in this table are regarded as the individuals of a large family, as sons, grandsons, and great-grandsons, of a common father, e.g. just as Shem, Ham, and Japhet are Noah's sons, so the Chittim and Dodanim in ver. 4 are the grandsons of Japhet; cf. ver. 6, Mizraim as the son of Ham; ver. 13, Ludim as the son of Mizraim; and (ver. 16) the similar use of the patronymics (the Amorite and Jebusite being spoken of as the children of Canaan; compare vers. 17. 18).

The table falls into three chief divisions, viz. I. 2-5. The Descendants of Japhet, the Northern Races. II. 6-20. The Descendants of Ham, the Southern Races. III. 21-31. The Descendants of Shem, the Central Races. The list is repeated with some variations in 1 Chr. 1, 4-23. For a list of works bearing on this chapter, see Dillmann's *Commentary*, p. 161. In the following notes—which are not intended to form a complete commentary on the chapter—Dillmann has been chiefly followed, and for fuller information his notes and the works there cited should be consulted.

1. תולדות. Cf. the note on 2, 4.

ויפת. ו with pretonic qameç, see on 1, 2.

2-5. THE DESCENDANTS OF JAPHET.

2. גֹמֶר. LXX, Γαμέρ, mentioned again in Ez. 38, 6 (LXX, Γομέρ), as an ally of Gog of Magog. 'Usually, since the time of Calmet, supposed to be the *Cimmerii* (Κιμμέριοι, Hom. *Od.*, xi. 14), who inhabited the Tauric Chersonese, were driven out in the seventh century by the Scythians, and overran the Lydian kingdom in Asia Minor; finally they disappeared, but traces of their existence are still extant in names of places.' Others (Kiepert, Lagarde) consider that גֹמֶר is Cappadocia, called by the Armenians *Gamir* (Pl.). Josephus, *Ant.*, i. 6. 1, considers that גֹמֶר = the Γαλόται, who were formerly called Γομαρείς, in Northern Phrygia. Bochart also decides for Phrygia. Saadiah explains גֹמֶר by الترك 'the Turks.' The name is found in the Assyrian inscriptions, 'Gimirrai = those who belong to the people (Ass. land) of Gimir;' see Schr., *K.A.T.*², p. 80.

מָגוֹג. 'The second son of Japhet must be sought for between Gomer and Media. In Ez. 38, 2. 6. 15. 39, 2 Magog appears as a remote and warlike people in the far North, having Tubal and Meschek under them, and to whom Gomer and the House of Togarma have attached themselves.' Josephus l. c. and Hieron., *Quaest.* ed. Lagarde, p. 14, explain מָגוֹג as 'the Scythians,' the people of lake Maeotis and the Caucasus, and this view is the one commonly adopted since the time of Bochart.

מָדַי. 'The Medes,' elsewhere mentioned in the O. T., viz. 2 Kings 17, 6. 18, 11. Jer. 25, 25. 51, 11. 28. Is. 13, 17 f. 21, 2. The name is found on the Assyrian inscriptions, 'Madai' ('Ma-da-ai'); see Schrader, *K.A.T.*², p. 80.

יֹוֹנִי. 'The Ionians' (Ἰάονες, Ἰάφοες), in the whole of the

East, up to India, the name for the Greeks; also found on the Assyrian inscriptions of Sargon II and Sanherib '*Javnai*' ('*Ja-av-naai*'), Schr., *K.A.T.*², p. 81. They are frequently mentioned in the O. T., e.g. Joel 4, 6. Ez. 27, 13. Is. 66, 19. Dan. 8, 21. 10, 20. 11, 2.

חובל ומשך. 'Always (except Is. 66, 19, Mass. text, and Ps. 120, 5) joined together. In Ez. 32, 26 they are mentioned as having suffered severe reverses, in Ez. 27, 13 (together with Javan, possibly from Gen. 10, 2) as connected by trade with the Tyrians, whom they supplied with slaves and vessels of brass. In Ez. 38, 2 f. 39, 1 they are spoken of as forming the flower of the army of the Scythian king Gog, in Is. 66, 19, LXX, as distant peoples. They are usually identified with the *Tibareni* and *Moschi*, who inhabited the hill country on the south-east of the Black Sea, the *Moschi* between the sources of the Phasis and Cyrus, the *Tibareni* east of the Thermodon, in Pontus. In the Assyrian inscriptions (see Schrader, *K. A. T.*², p. 82 ff.) their territory extended further south, the "*Tabali*" ("*Tibareni*") up to Cilicia and the "*Muski*" ("*Moschi*") north-eastwards of the *Tabali*. Josephus, *Ant. l.c.*, explains **חובל** as the *Iberians* in the Caucasus land, and **משך** as *Mázaka* in Cappadocia (being deceived by the similarity in sound).'

תירס is mentioned nowhere else, but must, according to its position, be looked for either east of **משך**, or in the west, and more towards the south than **משך**. Since Josephus **תירס** has been usually identified with the *Thracians*, but Di. questions the suitability of this identification, as **תירס**=the *Thracians* would be already included in the Gomer group. Other conjectures are *Tύρης*, *Tύpas*, i.e. the Dniester with the people dwelling on it, the *Tupírai* (Her. iv. 51); the *Tυρσηνοί* (Tuch, Nöld., Di.), who belonged to the *Pelasgi*, and who made

themselves by their acts of piracy a terror to the islands and coasts of the Aegean Sea between Greece and Asia Minor (Her. i. 57. 94; Thuc. iv. 109); see Tuch, p. 171.

3. The sons of Gomer.

אשכנז, 'the first son of Gomer, is mentioned in Jer. 51, 27 together with Ararat and Minni, i.e. with North-eastern and South-eastern Armenia.' Josephus explains by *Πηγῖνες*, who are otherwise unknown. The Ber. Rabba gives Asia; and the Jews of the Middle Ages, Germany. 'As the ending *az* in (phryg.) Armenian forms patronymics, and as *Askanians*, according to several authorities, settled in Mysia, Bithynia, and Phrygia, whose name at a later date still attached to a lake, river, and village [*N.* ii. 862 ff., xiii. 793, etc.], this old Askanian people must be understood,' Di. In Jeremiah the Western Armenians are intended, i.e. the *Askanians*, who had emigrated from Phrygia into Western Armenia, and Tuch, Ges., and Schr. consider this to be the case in the present passage.

רִיפַת, in 1 Chr. i, 6 **רִיפַת**. Josephus explains by *Ripheans*, i.e. *Paphlagonians*, which Bochart seeks to support by comparing *Rhebas*, a river of Bithynia, which falls into the Black Sea near Paphlagonia; so Lag., Di. Kn., however, prefers the view that **רִיפַת** = the fabulous *ῥήρ Πιπία*, which were regarded by the ancients as the boundary of the northern side of the earth.^c Del. regards the name 'as not yet deciphered with certainty.' Saadiah and the modern Jews apply **רִיפַת** fancifully to France. The LXX have *Ῥιφάθ* here and in 1 Chr. i. c.

תגרמה, mentioned in Ez. 38, 6 together with Gomer, in the army of Gog; and in Ez. 27, 14 after Javan, Tubal, and Meshek, as supplying horses and mules for the Tyrian traders: both times called in Ez. **בית תגרמה**. Josephus

understood תנרמה to mean the *Phrygians*. But as the *Phrygians* are already included in אשכנז, the view that "ת = the *Armenians*, is to be preferred; 'according to the oldest sense of the word, Western Armenia,' Di. With this identification, Phrygia, Paphlagonia, and Western Armenia naturally follow one another in the direction from west to east. The LXX have the name slightly altered, Θοργαμά; Codex A, Θεργαμά; cf. Lagarde, *Gen. Graece*, p. 34.

4. The sons of Javan.

אלישה, mentioned in Ez. 27, 7, '*the coastlands of Elishah*,' whence purple was obtained. Josephus thinks that אלישה means the *Aeolians*. The Targ. of Jonathan here takes it to = *Hellas*. Others, *Elis* (Boch.). But Di. objects, firstly, that ש—*for* the Greek nom. ending *s*—is inconceivable, and secondly, that Greece and the Greeks are already included in Javan. He suggests *Italy* and *Sicily*, citing the Targ. to Ez. 1.c. מְדִינַת אֵיטָלְיָא. If we take Javan as the *Ionian* Greeks (esp. in Asia Minor), Elishah might well denote some branch of *Dorian* or *Achaean* Greeks. Upon this view, however, what the name corresponds to, remains to be explained.

תרשיש is frequently mentioned in the O. T. Josephus thinks *Tarsus* in Cilicia is intended, but the more generally accepted view is that *Tartessus* in Spain is meant, which was celebrated in the east for its abundance of silver, and carried on an extensive trade with Tyre (cf. Herod. i. 163, iv. 152; Is. 23). 'Not the town as a Phoenician colony (Stade), but the land and people is intended,' Di. *Tartessus* embraced the coastland from Gibraltar to the mouth of the Baetis or Guadalquivir. The Tarshish navy, mentioned in the book of Kings (1 Kings 10, 22, 49), was not a navy that was intended to traffic with Tarshish, but is a term for large

vessels, just as we speak of East or West-Indiamen; cf. Ges., *Thes.*, p. 1315.

כתיים. *Cyprus* and its inhabitants, where was an old town *Kírttiov*, the modern Larnaka (Schrader), which Josephus mentions in his explanation of the name. The Assyrian name of the island was '*Jatnána*' or '*Atnána*;' see Schr., *K. A. T.*², p. 85 f. The name seems at a later date to have included other islands and coastlands; cf. Jer. 2, 10. Ez. 27, 6 **איי כתיים**. Dan. 11, 30.

רדנים. So the Targ., Pesh., and Vulg.; but the LXX and Sam. give **רדנים**, as 1 Chr. 1, 7. The reading **רדנים** is generally accepted as the correct one, as **רדנים** cannot be suitably explained. Conjectural explanations that have been offered are *Dodona*, the seat of the famous oracle in Epirus, which would be unsuitable here; or **רדנים**=the *Δάρδανοι*; Targ. Jon. **רִדְנָיָא**, Jer. Targ. **רִדְנָיָא**, i.e. the *Trojans*. With the other reading **רדנים** Bochart explains the word as meaning the *Rhone*, and the people dwelling near it: more probable, however, is the explanation by which **רדנים**=*Rhodes*, or in a more general sense the *Rhodian Islands*, i.e. the islands of the Aegean Sea. In Ez. 27, 15 the LXX give for **רדנים**, '*Ρόδιοι*.'

5. 'In ver. 20 and ver. 31 we find at the conclusion of the list **אלה בני שם** and **אלה בני חם** respectively; and we should expect here **אלה בני יפת**. As **מאלה** cannot refer to **בני יפת** in ver. 2, but to **בני יון** ver. 4 (since Magog, Media, etc. cannot be spoken of as populating the sea coasts), and as, moreover, **בארצתם** does not agree with **איי הגוים**, these three words (**אלה בני יפת**) must be inserted before **בארצתם**, without its being, on account of this, necessary to strike out . . . **מאלה** as a gloss,' Di. This emendation, proposed by Ilgen, is adopted also by Ewald, and apparently accepted by Del.

Render, '*From these have the sea-lands of the peoples separated themselves. (These are the sons of Japhet) in their lands, each according to his language, according to their families, by their peoples.*' אִיִּים denotes regularly '*the islands and coastlands*' of the Mediterranean.

On כּ = '*by, according to,*' see on 7, 21; and cf. ver. 20 and ver. 31 of this chapter.

6-20. THE DESCENDANTS OF HAM.

6. כּוּשׁ, 'called by the ancient Egyptians "*Kaš, Kiš, Keš, Keši,*" and used as the name of a people of a reddish-brown colour, between Egypt and Abyssinia, viz. in the East between the Nile and the sea.' In the O. T. Cush seems to have had a wider and narrower signification. In 2, 13 and here it has a wider meaning, and is used to denote the southern limit of the known world, including the inhabitants of the coastland of Southern Arabia. From Isaiah's time and onwards it was used with a more limited signification, as the special name of the state situated at the foot of mount *Barkal*, viz. *Ethiopia*. כּוּשׁ is found on the Assyrian inscriptions ('*Kusi*') as the name of Ethiopia; see Schr., *K.A.T.*², p. 86. 'It is uncertain whether the "*Kašši*" of the inscriptions, the *Κοσσαῖοι* in Susiana, and to the north of Susiana, the *Κισσιῶν χῶρη*, represent the same name of a people as *Kuš, Keš*, and thus bear testimony to an extension and emigration on the part of the Cushites,' Di.

מִצְרַיִם. *Egypt*. Assy. '*Muṣur, Muṣru, Miṣir,*' Schr., *K.A.T.*², p. 89. The dual form of the word in Hebrew probably is used with reference to the two parts of Egypt, upper and lower, which are always mentioned on the oldest Egyptian monuments when the whole of Egypt is spoken of.

It is, however, used in Hebrew where Lower Egypt is meant, Upper Egypt being expressly excluded, e.g. Is. 11, 11. Jer. 44, 1. 15. Various etymologies have been suggested for the name. Bochart thinks that מצר = 'walling in,' and Egypt would then = the land *that is shut off* or *walled in*; but this opinion of Bochart's rests on the use of the name in Is. 37, 35. 19, 6. Another derivation (Ges. in the *Thes.*, p. 815) is from מצר which occurs in Aram., Assy., and Arab. = 'a limit, province,' so מצרים = 'the two lands.'

פוט. This name occurs frequently in the O. T. In Nah. 3, 9 פוט is mentioned with Cush, Mizraim, and Lubim; in Jer. 46, 9 in the Egyptian army, together with Cush and Ludim; cf. Ez. 30, 5. In Ez. 27, 10 the soldiers of פוט are found among the Tyrian soldiers, together with those of Persia and Lud; and again in Ez. 38, 5 פוט occurs with Persia and Cush in Gog's army. In the LXX, Is. 66, 19 (Mass. text פול), it is spoken of as a distant nation of the west. The LXX in Jer. and Ez. translate it by Λιβυες, so Josephus: and this is the view generally adopted. Knobel (*Völkertafel*, p. 296) points out that the Coptic name for Libya was *Phaiat*. Ptol. iv. 1. 3, Pliny v. 1 mention a river Φθούθ or *Fut* in Libya.

כנען (from כנע 'to be low, depressed') = 'the low land,' as opposed to the high lands of Aramea. This, however, Di. disputes, and regards כנען as the original name of the low land by the sea and the Jordan, which was afterwards extended to all the country west of the Jordan. Canaan embraced all this district, exclusive of Philistia, but inclusive of Phoenicia. It is remarkable that כנען—though the language of the land was Semitic—should be found among the sons of Ham. Perhaps this was due to a sense of their

different origin; it being more or less certain that they were emigrants from the south, from the neighbourhood of the Persian Gulf (see Di., p. 170, and the authorities he cites in favour of the view of the southern origin of the Canaanites, viz. Her. i. 1, vii. 89; Justin. xviii. 3; Strabo i. 2. 35, xvi. 3. 4; Dion. per. 906; compare *The Book of Jubilees*, c. 10; see also Schröder, *Phoen. Gram.*, p. 4). The Assyrians do not seem to have been acquainted with the name Canaan, their name for the land being usually '*mat Aḥarri*,' '*the Westland*;' see Schrader, *K.A.T.*², p. 90 ff.

7. The sons of Cush.

סבא is mentioned in Ps. 72, 10 together with **שבא**, as a distant land in the south. In Is. 43, 3. 45, 14 it is spoken of together with Egypt and Cush; and in 45, 14 the **סבאים** are described as being very tall. Since Josephus (*Ant.*, ii. 10. 2), **סבא** has usually been identified with *Meroë*; and possibly this identification is supported by a comparison of Is. 45, 14 with 18, 2. 7 (Her. iii. 20. 114). Di., however, prefers to identify **סבא** with a branch of the Cushites, dwelling on the Arabian sea, on the east of Napata; and he supposes that remains of this proper name are to be found in *Asta-soba* and *Soba*, the capital of the Christian kingdom of *Senaar* in the Middle Ages. His reason for objecting to the identification given by Josephus is that the kingdom of Cush, which reached to the southern island of *Meroë*, was neither known to the Egyptians, nor called in the O. T. **סבא**.

חילה. Cf. on 2, 11. Di. supposes that a trace of this people is to be found in the name *Κόλπος Αβαλίτης* or *Ἀβαλίτης*, and the people *Ἀβαλίται*, on the African coast near the Straits of Bab-el-Mandeb. This would suit the order of the enumeration. In ver. 29 **חילה** is mentioned among the sons of

Jotqan on the Persian Gulf; and we must either suppose that there was more than one חוּלָה, or that a great Cushite people were scattered over the east and south coast of Arabia, who also had penetrated to the west coast of north-eastern Africa, and there left traces of their name. Possibly, as Tuch suggests, the difference is due to two different accounts.

וסבתה. Josephus, *Ant.*, i. 6. 2, explains by Ἀσράβαροι, i.e. the inhabitants of *Astaboras*, now *Albara*, in Abyssinia, which Gesenius in the *Thes.* approves. More general is the view held by Tuch and Del., and accepted by Di., that סבתא is to be connected with the old Arabian town Σάβ-βαθα or *Sabota*, the capital of the *Chatramotitae*, which had sixty temples, and was a great emporium of the frankincense trade.

רעמה, LXX, Πηγμά, cf. on 4, 18, is mentioned in Ez. 27, 22 in connection with שְׁבָא, as a trading people, who supplied the Tyrians with spices, precious stones, and gold. Tuch and others identify רעמה with Πήγμα or Πέγμα, mentioned by Ptolemy and Steph. Byz., a town with a harbour on the Arabian side of the Persian Gulf. Di. prefers to identify it with the רעמה of the Sabeen inscriptions, in the neighbourhood of מען *Me'in*, north of *Marib*.

וסבתה is unknown. Those who consider that רעמה is situated on the Persian Gulf compare Σαμυδάκη, a seaport town and river in Carmania; so Bochart. The Targ. of Jon. here, and the Targ. to Chron., give זִינְגִּיִּס, i.e. *Zingis*, on the east coast of Africa.

The sons of Ra'ma.

שְׁבָא. 'The Sabeans,' often mentioned in the O. T. as a distant land and people, whose great wealth in gold, precious stones, frankincense, and cassia, was brought, partly by them-

selves, and partly by others, to the north. They dwelt in southern Arabia, the capital of their empire being *Mariaba* or *Saba*.

דדן, mentioned in 25, 3 among the descendants of Keturah. Possibly there were two different accounts of their origin, both of which have been employed by the narrator. In Ez. 38, 13 דדן is mentioned together with שבא, as a most important trading nation, and in Ez. 27, 20 as supplying Tyre with costly carpets. In Is. 21, 13 the caravans of Dedan are mentioned, and in Jer. 25, 23. 49, 8 it is spoken of together with the Edomites and other desert tribes of Arabia. In Ez. 25, 13 דדן is the tribe on the frontier of Edom. 'Since Bochart, the Cushite דדן has usually been placed on the Persian Gulf, and a trace of the name is supposed to have been found in *Daden* (دادن, Syr. ܕܕܢ; see Ges., *Thes.*), one of the Bahrein Islands, and the Keturaean Dedanites are distinguished from those of Cush; traces of the former being perhaps extant in the ruins of *Daidân*, west of Têmâ, south-east of Aila, in northern Hîgâz,' Di. דדן occurs in Halevy's *Sab. Inscriptions*, and Di. remarks that the original Dedan must be sought for further south than on the Persian Gulf. After the exile the Dedanites disappeared, their place being taken by the Gerrheans (on the west of the Persian Gulf). On this word and שבא in the Assyrian inscriptions, see Schrader, *K. A. T.*², pp. 92, 145 ff.

8. ילד. P would use הוליד; so in 6, 10.

נמרד. LXX, Νεβρώδ. Found once again in Micah 5, 5. Its derivation is uncertain; some derive it from מרד 'to revolt'; so נמרד 'rebellor,' *H. W. B.*, 9th ed. The name has not yet been discovered in the Assyrian inscriptions. The Assyriologists identify the Nimrod of the Bible with the Babylonian hero *Ištubar*; see Schrader, *K. A. T.*²,

p. 92; and Haupt quoted by Schrader, l. c., believes that the name can mean, as an old Babylonian gentilic, '*he who is of Marad*,' *Marad* (also *Amarad*) being a town of central Babylonia.

גבור = '*a mighty man*,' cf. Ps. 52, 3; a powerful ruler, who, by his courage, activity, and the terror he inspired, reduced all around him, either voluntarily or involuntarily, to submission, 'Del.:' cf. ver. 10.

9. Nimrod was also distinguished as a mighty huntsman. **גבור ציד** = '*a hero in (lit. of) the chase*.'

לפני יהוה (cf. Jon. 3, 3 **לאלהים**; τῷ Θεῷ, Acts 7, 20). The expression is doubtless taken from the mouth of the people, and denotes that he was exceptionally mighty, a person whom God himself must regard as *sui generis*. Onq. has **גִּבּוֹר תְּקִיף** = '*a mighty hero*,' LXX, γίγας κυνηγὸς ἐναντίον Κυρίου τοῦ Θεοῦ.

על כן יאמר. This formula is also used elsewhere in citing what was well known as a proverb, e.g. Num. 21, 14; cf. 1 Sam. 10, 12 with 19, 24, also Gen. 22, 14.

10. **בבל**. Cf. 11, 9.

אֲרָךְ. LXX, Ὀρέχ. The Targg. of Jon. and Jer., also Ephrem Syrus and Jerome, take this to be *Edessa* (in Syriac ܐܕܝܨܐ), but incorrectly, as *Edessa* is a Mesopotamian, not a Babylonian town. Bochart and others identify it with *Arecca*, on the lower Tigris, on the frontier of Susiania. More probably it is Ὀρχοί, mentioned by Ptol. v. 20. 7; the modern *Warka*, on the left bank of the lower Euphrates, south-east of Babylon. Its name on the inscriptions is '*Arku*' or '*Urku*,' interpreted by Oppert as meaning '*Moon-town*;' see Schrader, *K.A.T.*², p. 94 f.

אֲכַד. LXX, Ἀρχάδ. The site of **אֲכַד** is unknown. Knobel

explains it by Ἀκκήτη, a district north of Babylon. Akkad occurs frequently in the inscriptions as the name of a Babylonian people and land, but its position cannot be determined; all that can be said is that it must be sought for in northern Babylonia; see Schrader, *K.A.T.*², p. 95. The Targg. of Jon. and Jer. explain it as *Nisibis*, and this explanation is adopted for the Pesh. ܠܢܝܐ here, by Ephrem Syrus and Bar Hebraeus.

כלנה. LXX, Χαλάννη. In Amos 6, 2 it has the form בַּלְנָה, and in Is. 10, 9 בַּלְנִי. It has not yet been found in the Assyrian inscriptions. The Targ. Ps.-Jon. and Targ. Jer., also Ephrem, Jerome, etc., identify it with *Ctesiphon Seleucia*, on the Tigris. G. Rawlinson (*Anc. Mon.*, i. p. 20), cited by Di., thinks it is *Nippur* (Niffer), following the Talmud.

בארץ שנער. *Shin'ar* is Babylonia proper, exclusive of Mesopotamia, the Bab. *Irāq* of the Arabs. *Shin'ar* is now commonly understood to be a dialectic variation of the Bab. Assyrian '*Sumer*;' '*Sumer*' being the name of the southern portion of Babylonia, the northern part being *Akkad*. The Hebrews would then have applied the original name of south Babylonia to all Babylonia; see Schrader, *K.A.T.*², p. 118. Onq. has בְּאַרְעָא דְּבָבֶל '*in the land of Babel*.' The word occurs besides in Josh. 7, 21. Is. 11, 11. Dan. 1, 2. Zech. 5, 11.

11. Render, '*From that land he went forth to Asshur*,' etc. This translation is not only demanded by ver. 22, where Asshur is enumerated among the sons of Shem, but by ver. 10, אֲשׁוּר here, being opposed to Shinar in that verse. The versions, however, except Targ. Jon., take אֲשׁוּר as subject, as though it were the name of a person, which is never the case in the O. T. אֲשׁוּר is here taken in its geographical sense, and denotes the district on the east bank of the Tigris, as the site of the cities assigned to it shews; cf. 2, 14.

אֲשׁוּר is the acc. of motion towards, without the ending הָ; cf. 35, 1. 3. 43, 15. Ex. 4, 19, and constantly; see Ges., § 118. 1; M. R., § 41 a.

נִינּוּה. LXX, *Nuvei*, Assyrian '*Ninua*,' also '*Nina*,' on the east bank of the Tigris, now Kujundschnik.

רַחֲבַת עִיר = lit. '*streets of a city*,' or '*wide places of a city*;' unless it be preferred to regard the two words as in apposition. The LXX have τῆν 'Ρωβῶθ πόλιν. Probably רַחֲבַת עִיר is distinct from רַחֲבוֹת הַנָּהָר in 36, 37, though it has been conjectured that the two are identical, and that it is *Rahaba* on the Euphrates; see Tuch, p. 189. Di. supposes that, according to its name, it formed the suburb to some larger city whose position is unknown; so Del. in his *Paradies*, p. 261, comparing '*Ri(rē)-bit ir Ni-na-a*' in the inscription of Asarhaddon (i. 53), etc.; see Schrader, *K. A. T.*², p. 101, who agrees with the view held by Di.

כֶּלַח was formerly identified with Καλαχηνή of Strabo, כֶּלַח, whither (according to 2 Kings 17, 6. 18, 11) a portion of the ten tribes was carried away captive by Shalmaneser. More probably it is the same as *Kalhu* of the inscriptions, built about 1300 by Shalmaneser I, and refounded by Asurnâsirhabal (883-859), and raised to the position of a royal residence (see Schrader, *K. A. T.*², p. 98). *Kalhu* occupied the site of the present village and hill of *Nimrud*, in the most southern angle of the triangle formed by the Tigris and Zâb; see Di., p. 176. It is distinct from כֶּלַח mentioned above.

12. רֶסֶן, LXX, Δασή, cf. Lag., *Gen. Graece*, p. 36, is only mentioned here, and is not found on the inscriptions; but as it lies between Nineveh and Kelach, it is to be sought for between *Kujundschnik* and *Nimrud*. Prof. Sayce identifies it

with *Rês-ēni*, i.e. ראש עין; see *Academy*, May 1, 1880, and Schrader, *K.A.T.*², p. 100.

הוא העיר הגדולה cannot refer to רסן alone, as nothing further is known of the large city of Resen; and from its position between Nineveh and Kelach, it must be regarded as insignificant. We must therefore refer it either to the four cities, or to Nineveh, together with the other three; Nineveh being regarded as forming with the other three a great city; cf. Jon. 1, 2. 3, 2. 4, 11.

13. The sons of Mizraim.

לורִים, 1 Chron. 1, 11 לורִיים Ktb. We find the לורִים (in Jer. 46, 10. Ez. 27, 10. 30, 5) mentioned as bow men in the army of the Egyptians, or Tyrians; in Jer. and Ez. 30, 5, with Cush and Phut; in Ez. 27, 10, with Persia and Phut; and in Is. 66, 19, among the most distant people. In Is. l.c. and the two passages in Ez., the sing. form לור is used. They are identified by Hitzig with the *Libyans*; by Movers (*Phoen.*, ii. 1. 377 ff.) with the Berber tribe of *Lewdā* dwelling on the Syrtes; by Knobel with the Egyptised portion of the Semitic לור (cf. ver. 22), who had settled in north-eastern Egypt. All these identifications are precarious. A people of western lower Egypt, or on its borders, seems to be required to explain לורִים. לור in ver. 22 is different from the לורִים here mentioned; cf. further, Di. and Tuch on this verse.

ענמים. LXX, *Ἐνεμετιεύμ*, uncertain. Pesh. has מַחְחָם, which Tuch emends to מַחְחָם. Kn. and Bunsen connect it with 'emhit,' i.e. 'north,' and explain it as North Egypt. Ebers explains ענמים as 'an-aamu,' the wandering herdsmen who had settled on the Bucolic or Phatmetic arm of the Nile, where there was pasture for their cattle.

להבים. LXX, *Λαβιεύμ*—probably identical with the לובים in Nah. 3, 9. 2 Chron. 12, 3. 16, 8. Dan. 11, 43—are the

Libyans, old Egyptian 'Tahennu' ('Thihenu'), also 'Lebu' or 'Rebu.' Wright compares for the interchange of ה and ו, לורים, Sam. להרים; בוש, Syr. ܠܒܫ; רון, Syr. ܪܝܢ. 'The name here is to be understood of the Libyans on the borders of Egypt,' Di.

נפתחים. LXX (Tisch. and Lag.) omit, but Walton's text has Νεφθαλείμ. Pesh. ܢܦܬܚܝܡ, - for נ. Bochart identifies נפתחים with Νέφθς, in Plut. *de Isid.*, p. 96, the most northern portion of Egypt on the sea-shore. More probable is the identification proposed by Ebers, 'na-ptah,' = οἱ τοῦ Φθᾶ, i. e. *those belonging to Ptah* or *Hephaestus*, the Memphitic Egyptians.

14. פתרסים, derived from פתרם, which (see Is. 11, 11. Jer. 44, 1. 15. Ez. 29, 14. 30, 14) signifies Upper Egypt (Thebais).

כסלחים. LXX, Χασμωνεύμ; cf. Lag., *Gen. Graece*, p. 36. Since Bochart's time, usually identified with the *Colchians* on the Black Sea, because these (according to Herodotus, Strabo, and others) were descendants of the Egyptians. Knobel thinks that the dry and salty strip of land stretching from the eastern mouth of the Nile along the sea up to the southern frontier of Palestine, with lake Sirbonis and mount Casius, is intended. But this identification is doubtful; see Di. here.

אשר יצאו משם פלשתים. If כסלחים are the *Colchians*, this notice is senseless, and then we must assume that here and in 1 Chron. 1, 12 the words are out of place, and should come after כפתרים. Del. keeps the present order of the text, and distinguishes between Philistines who came from the כסלחים, and Philistines who came from כפתר; but in Deut. 2, 23. Amos 9, 7. Jer. 47, 4, the Philistines are spoken of as coming from כפתור, and no mention is made of any such

double origin. Di. prefers to assume that the immigration of the Philistines was not made directly from Crete, but came by the way of the Egyptian sea coast; see on **בסלחים**. The versions follow the order of the Mass. text. **פלשתים** = probably 'emigrants' or 'strangers,' from **פלש**, Eth. *falasa*, 'to wander.' **פלשת**, *Philistia*, is called *Παλαιστίνη* by Josephus, and this name afterwards was used as the name of the whole land of Canaan. In Assyrian it is '*Palaštav*' or '*Pilišta*;' see Schrader, *K. A. T.*², p. 102 f.

נפתרים. Not the *Cappadocians*, as LXX in Deut. 2, 23. Amos 9, 7; Vulg. (everywhere else, but here '*Caphtorim*'), Targg. Onq., Ps.-Jon., and Jer., and Pesh.; but more probably *Crete*; not only because such an important island would scarcely be omitted in this table of nations, but also because *Kaftor* in Jer. 47, 4 is expressly mentioned as an **אי**, and the Philistines in 1 Sam. 30, 14. Zeph. 2, 5. Ez. 25, 16, etc. are called **כרתים**: cf. Tac., *Hist.* v. 2, who indirectly testifies to the origin of the Philistines from Crete; see Del., p. 248 f.

15. The descendants of Canaan.

צידון, the first-born, prop. 'the fisher-town' (from **ציד**), the oldest settlement of the Canaanites, and the only one of all the Phoenician towns known to Homer. In Josh. 11, 8. 19, 28 it is called **צידון רבה**. Even when Tyre had gained a reputation, the Phoenicians were still called Sidonians; Josh. 13, 6. 1 Kings 11, 5. 16, 31. The absence of any mention of Tyre in the table is noticeable.

חת. 'The form **חת** (without '___, although **חתים** elsewhere is common) points to the name of a people of wide range,' Di. **חת** = the '*Cheta*' of the Egyptian monuments and '*Hatti*' of the Assyrian inscriptions, the chief people in Syria

between the middle Euphrates and Orontes, who were gradually forced back by the Arameans or absorbed by them. Their chief city was Kadesh on the Orontes. In 1 Kings 10, 29. 2 Kings 7, 6 Hittite kings are mentioned in Syria; see further, Di.; Sayce in the *Trans. of the Soc. of Bib. Arch.*, vii. 2. 248 ff.; Cheyne, *Enc. Brit.* s.v.; Wright, *Empire of the Hittites*.

16. **הִיבוּסִי**. 'The Jebusites,' who dwelt in and around Jebus, afterwards called Jerusalem.

הָאֱמֹרִי. 'The Amorites,' who dwelt in the hill country of Ephraim and Judah, and spread out far into the south; the most powerful and warlike of all the Canaanitish tribes. The Canaanites in general are sometimes called Amorites. Deut. 3, 9 is cited by Di. as '*eine Probe ihrer Sprache*,' 'a sample of their language.' The name may possibly = 'those who dwell on high ground,' from **אֶמֶר** = **אֶמֶר**, Is. 17, 9, 'top,' 'height.'

גִּרְגָּשִׁי. 'The Girgashites,' their position is uncertain, possibly they must be sought for in the west Jordan land; cf. Josh. 24, 11. They are mentioned again in 15, 21.

17. **הַחִוִּי**. 'The Hivites.' **חִוִּי** possibly = 'those who live in town-communities (*Stadtgemeinden*),' **חִוִּי**, Di.; cf. 34, 2. Josh. 9. Later they are found in the Lebanon and Hermon district, perhaps driven thither by the Israelites; Josh. 11, 3. Judg. 3, 3. 2 Sam. 24, 7.

The **פְּרִזִּי**, i.e. 'Perizzites,' 'those who dwell in open villages,' **פְּרִזִּי**, who are mentioned in 13, 7. 15, 20, are not found in this table; see Di., p. 180.

הָעֲרֵקִי are the Phoenicians of *Ἀρακη* (Talm. **אַרְקִים דְּלִבְנוֹן**, Del.), at the foot of mount Lebanon, about five hours north of Tripolis, the birth-place of the emperor Alexander Severus.

**Ἀρκα* has been rediscovered in the modern *Tell Arqa* and village *Arqa*. LXX, **Ἀρourkeios*. In Assyrian **Ar-kā*;' see Schrader, *K.A.T.*², p. 104.

הסיני. **The Phoenicians of Sin*.' Hieron., *Quaest.* ed. Lag., p. 17, mentions a town *Sin*, not far from *Arqa*. Breydenbach (see Di., p. 181) in 1483 found a village *Syn*, half a mile from the river *Arqa*.

18. **הארורי**. LXX, **Ἀράδιοι*. **The Aradians*,' mentioned in Ez. 27, 8. 11 as the sailors and warriors of the Tyrians, are the inhabitants of **Ἀραδος*, a Phoenician city built on a rocky island north of Tripolis, according to Strabo, by exiles from Sidon. Arvad is frequently found on the Assyrian inscriptions **Ar-va-da*;' see Schrader, *K.A.T.*², p. 104 f.

הצמרי. **The Phoenicians of Simyra*,' south of Aradus, north of Tripolis, mentioned by Strabo. In Assyrian **Ši-mir-ra*;' see Schrader, *K.A.T.*², p. 105.

החמתי. **The inhabitants of Hamath*,' later name **Epiphania*,' on the Orontes, often mentioned in the O.T., and Assyrian inscriptions up to Sargon's time, **mat Hamatti*;' see Schrader, *K.A.T.*², p. 105 f.

נפצר is Nif. of פוצץ; there is no necessity to take it with Ewald from פצץ.

הכנעני, used here and ver. 19 in its narrower sense, excluding the Phoenicians and Syrians.

20. **באכה** *scriptio plena*, for בָּאָךְ; **באכה** here, ver. 30, 13, 10. 25, 18, is to be taken as an adv. acc. for the fuller **עד באך**, 19, 22, lit. **as thou comest*;' cf. on 13, 10.

גררה. **Gerar*,' in Philistia, it was more towards the south than Gaza. On the ה of motion towards, see Ges., § 90. 2; Dav., § 17. 3.

עזה. **Gaza*,' the southernmost frontier stronghold in

Philistia. In Assyrian (*ir*) *Ha-zi-ti*; Schr., *K.A.T.*², p. 107. On the $y = g$, see 4, 18.

סדמה ועמרה ואדמה וצבים, the four cities of the plain, mentioned with Bela in 14, 2. They probably occupied the ground now covered by the southern portion of the Dead Sea; see Di., p. 222.

לשע. Hieron. and Targ. Jer. identify it with *Callirrhoe*, on the east side of the Dead Sea, in the *Wady Zerqa Ma'in*, celebrated afterwards for its hot springs. But Di. objects to this identification, as *Callirrhoe* lies too far north; and points out, that according to the analogy of the preceding verse, a town on this side of the Dead Sea or of the Ghor is required.

21-31. THE DESCENDANTS OF SHEM.

21. **ולשם . . . גם הוא**; see the note on 4, 26.

עבר; see the note on 14, 13.

אחי יפת הגדול. Render, '*The elder brother of Japhet.*' The rendering '*Brother of Japhet, the elder,*' adopted by the LXX, Symm., Massorettes, Rashi, and others, is refuted by the fact that the limitation of גדול to the age would only then be sufficiently indicated if the text ran **בן נח הגדול** (9, 24. 27, 1. 15. 42). גדול without בן or אח cannot = '*natu major.*' On הגדול, as comparative (or superlative), see on 9, 24. Shem was the eldest son, Ham the second (cf. vers. 1. 6. 21), and Japhet the youngest; cf. 9, 24.

22. **עילם** = '*Elam*' and '*the Elamites,*' the land and people on the east of the lower Tigris, south of Assyria and Media, north of the Persian Gulf; nearly corresponding to the more modern *Susiana* and *Elymais*. 'עילם' neither here nor elsewhere in the O. T. included Persia or all the land up

to India,' Di. In Assyrian '*Ilam*' or '*Ilamti*;' see Schrader, *K. A. T.*², p. 111 f.

אֲשׁוּר. '*Assyria and the Assyrians*,' 'for the most part on the eastern side of the central Tigris, between Armenia, Susiana, and Media; its extent cannot be accurately defined; so called after its old capital and deity *Ašur*;' see Schrader, *K. A. T.*², p. 112 f., also p. 35. The Assyrians (as their inscriptions testify) spoke a Semitic language.

אֲרַפַּכְשָׁד, since Bochart's time usually explained by '*Ἀρπαχίτις*' (Ptol. vi. 1. 2), the hill country of the upper Zab (east of Carduchia or Gordyene). Neuville cited by Di., p. 183, understands by **אֲרַפַּכְשָׁד** '*the Accadians*;' and Del. *the Babylonians* (*Par.* 255 f.): both very doubtful. Schrader, *K. A. T.*², p. 112 f., rejects the identification with '*Ἀρπαχίτις*', Assyrian '*Arbaḥa*,' and thinks that the land of the Chaldees (in the O. T. *Kasdim*), i. e. Babylonia, is most probably intended. Di., p. 184, thinks that the view that **כְּשָׁדִים** = **כְּשָׁר**, and that **אֲרַף** is a word = '*boundary, province*' (Arab.) is more suitable. 'That the Hebrews were acquainted with Chaldeans outside Babylonia is certain from 22, 22. Job 1, 17' (Di.).

לֹד. '*The Lydians*' and '*Lydia*;' probably the Lydians of Asia Minor; but Di. rejects this limitation, and remarks that 'a more eastern position must be accepted; or the territory between Lydia and the eastern Semitic land (Caria, Lycia, Pamphylia, and Cilicia)—in so far as it is not included in **אֲרַם**—must be regarded as embraced in the term **לֹד**, as the coast lands of Asia Minor within the Taurus naturally belong to Shem.'

אֲרַם. 'Rather the name of a people than a land, and with a wider meaning than Syria, so that when it is more accurately spoken of, some addition is made to the name, as

נַהֲרִים אַרְם דְּמֶשֶׁק, אַרְם = the peoples of Syria and Mesopotamia, up to the upper plains of the Tigris and the valley-land within the Taurus, which was at a later date considered as belonging to Armenia. The expl. of the name as ‘*Highland*’ is very doubtful. In Assyrian ‘*Aramu*,’ ‘*Arumu*,’ and ‘*Arimu*;’ see Schrader, *K. A. T.*², p. 115 f.

23. The sons of Aram¹.

עֹרִי is mentioned in 22, 21 as the first son of Nahor; in 36, 28 as a son of Dishan (דִּישָׁן); in Job 1, 1 as a people north-east of Edom. In Jer. 25, 20 kings of the land of Uz are spoken of, and in Lam. 4, 21 Edomites are mentioned as dwelling in the land of Uz. According to Josephus, *Ant.*, i. 6. 4, Uz founded Trachonitis and Damascus: ‘All this points to a people who were widely scattered in southern Syria and the Wilderness, viz. in the neighbourhood of Hauran and Damascus,’ Di.

חֹלִי is uncertain. Josephus, *Ant.*, i. 6. 4, gives חֹלִי as the founder of Armenia. Bochart refers it to Χολοβοστήμη in Armenia. It is usually identified (see Di., p. 185) with Hule (الحولة), a name that still attaches itself to lake Merom in Galilee and the marshy land around it, but also to a district between Emesa and Tripolis. A district ‘*Huli(j)a*’ near mount Masius is mentioned in the Assyrian inscriptions; see Del., *Par.*, p. 259.

גִּתְרִי is unknown. Josephus l.c. mentions גִּתְרִי as the founder of the Bactrians. Jerome supposes גִּתְרִי to be the *Carians*. Clericus takes it to be ‘*Karthara*’ on the Tigris; see Tuch, p. 204.

מִשָּׁח. Heb.-Sam. מִשָּׁח; LXX, Μοσόχ, 1 Chron. 1, 17 מִשָּׁחָה; cf. Ps. 120, 5. Josephus l.c. explains by Μησαναῖοι, at the mouths

¹ These words are wanting in 1 Chron. 1, 17.

of the Euphrates and Tigris (Syr. **ܚܚܡܝܢ**). More probable is Bochart's identification with Mons Masius, north of Nisibis.

24. The descendants of Arpachshad.

שֶׁלַח and **עֵבֶר** the son of **שֶׁלַח**, also found in 11, 12. 14.

25. **יִלֵּד**. On the passive, see 4, 18.

פֶּלֶג, the same individual is mentioned in 11, 18.

נִפְלְגָה הָאָרֶץ. '*The earth was divided*,' i.e. the population of the earth; possibly to be referred to 11, 1-9; cf. Ps. 55, 10; or it may refer to some partition of the soil amongst distinct nations, in which case we should expect to find **חֶלֶק פֶּלֶג**. **פֶּלֶג** may have been used here on account of the proper name **פֶּלֶג**.

יֻקְטַן. '*Joqtan*.' 'Joqtan, from the notices in the Bible, was regarded by the Arab genealogists under the name "*Qaḥṭān*," as the ancestor of the genuine Arabs in Arabia proper, from whom the old prehistoric inhabitants, as *Ad*, *Thamud*, *Gadis*, etc. on the one hand, and the Ishmaelites of the north (Gen. 25, 12 ff.) on the other, were distinguished,' Di. The name '*Qaḥṭān*' is still preserved as the name of a district in northern Yemen, and as the name of a tribe.

26. **אֶלְמוֹרֵד**. 'With the Arabic article *al*, the oldest testimony to which is this word,' Di.; cf. Josh. 15, 30 **אֶלְתוֹלֵד**. According to *H. W. B.*, 9th ed., p. 40, **אֶלְנֹבִישׁ**, **אֶלְקוֹם**, **אֶלְמֹנִים** are other instances of the Arabic article in Hebrew words¹. The identification of this name is uncertain. Bochart connects it with the *Ἀλλουμαιῶται* of Ptolemy in the midst of Yemen. Tuch corrects it into

¹ D. H. Müller, cited *H. W. B.*, p. 975, denies that **אֶל** in **אֶלְמוֹרֵד** is the Arabic article, as the southern Arabians did not know of this article; he also thinks that **אֶל** has nothing to do with *Murād*, but is either = **אֶלְמוֹרֵד** '*God (is) a loving one*;' or = **אֶלְמוֹרֵד** '*Il loves*.' Cf. also Di., *Comm.*, 5th ed., p. 196, who has somewhat modified his former view.

אלמורד, i.e. מֶרָאד, grandson of Sabas, who, with his tribe, inhabited the hill country of Yemen, near زَيْد. Welsted (see Di., p. 186) mentions a town *Mādudi* in Ḥaḍramaut.

שֶׁלֶף is uncertain. 'Bochart compares the *Σαλαπηνοί* of Ptolemy, vi. 7. 23; Knobel, a district *Salfie* (سلفية) in Niebuhr, *Arab.*, p. 247), south-westward of *San'ā*; Osiander, *Sulaf* or *Salif*, the name of a tribe in Yemen,' Di., p. 186.

חצרמות, rediscovered on the Sabean inscriptions as *חצרמות*, the *Ἀδραμίται* or *Χατραμωῖται* of Ptolemy, the inhabitants of Ḥaḍramaut (حَضْرَمَوْت), the name of a district east of Yemen on the sea coast. The name is preserved at the present day.

יֶרֶח is uncertain. 'As the word means "moon" in Heb., Sab., and Geez, Bochart conjectured the *بنی هلال* "sons of the new moon" or *Alilaei* in northern Yemen; Michaelis, the *moon-coast* and *moon-mountain*, *جبل غب القمر* or *جبل* in eastern Ḥaḍramaut,' Di.

27. הדורם, Heb.-Sam. אֲדוּרִים, is unknown. The *Ἀδραμίται* of Ptolemy, or the *Atramitae* of Pliny, have been suggested, but they belong to חצרמות.

אוּזל, Heb.-Sam. אִיזל, LXX, Αἰζήλ (Lagarde, Αἰβήλ, so Tisch.'s text), according to Arab tradition, was the old name of the capital of Yemen, called, since the Ethiopic occupation in the fifth century A. D., *San'ā* (صنعاء).

דקלה is unknown. Perhaps = 'a palm-bearing district' (Arab. كَلْج 'a palm tree'). Bochart identified it with the *Minaei* of Pliny and Strabo.

28. עובל, 1 Chron. 1, 22 עֵיבֶל, so Heb.-Sam., Vulg. 'Ebal,' LXX, Γεβάλ and Εβάλ, is unknown.

אבימאל is unknown.

שָׁבָא, see ver. 7. 'The Sabeans,' here as the descendants

of Joqtan, among the Arabs; in 25, 3, among the descendants of Abraham, as the son of יקשן. 'In this verse the people and land of this name in south-western Arabia are intended, with the capital *Mariaba* or *Saba*,' Schrader, *K. A. T.*², p. 118.

29. **אופר** is mentioned, from Solomon's time onwards, as the land whence the fleet of Hiram and Solomon, after a three years' voyage, brought gold, precious stones, sandalwood, silver, ivory, apes, and peacocks (1 Kings 9, 28. 10, 11. 22. 2 Chron. 8, 18. 9, 10), and whose gold became proverbial as fine gold (Ps. 45, 10. Job 22, 24. 28, 16. Is. 13, 12. 1 Chron. 29, 4). Its position has been disputed, but as it is mentioned among the sons of Joqtan it must be sought for in Arabia. Thus the identifications with *Supara* on the coast of Malabar, *Sofála* on the east coast of Africa, opposite Madagascar, and *Abhíra* on the coast east of the Indus Delta, are untenable. On the Arabian coast, however, no suitable place with which Ophir can be identified is at present known; see Di., p. 187.

חווילה. Cf. ver. 7. 'It seems probable from 25, 18. 1 Sam. 15, 7, cf. Gen. 2, 11, that there was a חווילה in north-west Arabia, on the Persian Gulf. The *Xanλαταῖοι* of Strabo would suit this, and a *Huwaila* in Bahrein on the coast is mentioned by Niebuhr, *Arab.*, p. 342,' Di.

יובב is unknown. Bochart compares the *Ἰωβαρίται* of Ptol. vi. 7. 24 (which he emends to *Ἰωβαβίται*) on the coast of the Indian Ocean.

30. **משא** is uncertain. Bochart, *Μούζα*, a seaport town within the Bab-el-Mandeb; Knobel, *Bischa*, in northern Yemen; Tuch and others, *Mesene*, a district at the head of the Persian Gulf.

ספּרה הר הקדם. Render, '*Towards Sephar, towards the mountain of the east.*' **הר הקדם** cannot be predicate of the sentence on account of its position, nor in apposition to **ספּרה**, because nothing is known of a mountain bearing this name. **ספּר** 'is usually taken for Σάπφα, *Saphar*, capital of the king of the Sabaites and Homerites, in the south-western corner of Arabia, which is well known to Arabic writers as an old and important town (ظفار); to be distinguished from *Saphar* (ظفار), a town of the same name,—also of great age and importance,—situated in eastern Ḥaḍramaut on the sea coast,' Di.

הר הקדם is the Arabian hill country (*Negā*), which extends from the foregoing limit far towards the east. According to Knobel, the mountain range between Ḥaḍramaut and Mahra.

11.

1. **ויהי**. The imperf. with waw conv. commencing the narrative, the chapter being loosely connected with the preceding one; cf. Ges., § 129. 1.

כל הארץ שפה וגו'. '*The whole earth was one tongue.*' The predicate in Hebrew, as in Arabic, is often a substantive, where in our idiom an adj. is used, or some such phrase as '*consists of,*' '*contains.*' This construction is commonly used in designating the material out of which an object is made, and in specifying weights or measures, etc.; but an extension of this usage is also often found in Hebrew, 'when terms other than material attributes are treated similarly;' Driver, § 189; Ewald, § 296 b; Ges., § 106. 1. Rem. 2; cf. 2 Sam. 17, 3 **כל העם יהיה שלום**; Job 3, 4 **היום ההוא יהי חשך**; Is. 19, 11, and often.

שפה = lit. '*lip,*' then '*language,*' so in Is. 19, 18 **שפת כנען**;

33, 19 עמקי שפה; cf. Ez. 3, 5. P uses לשון in this sense, 10, 5. 20. 31; cf. Deut. 28, 49.

דברים אחדים = lit. 'single words,' i. e. 'the same' or 'similar words.' The use of אחדים in the phrase ימים אחדים 27, 44. 29, 20. Dan. 11, 20, meaning 'single,' i. e. 'a few days,' is different from its use here.

2. נסע does not only mean 'to break up the camp,' but 'to strike the tents and move onward on the journey.'

מקדם. Not 'from the east,' but as 13, 11 'eastwards' (cf. M. R., § 49. Rem. d. 12, 8), i. e. 'from the standpoint of the author, who was in Palestine, and to whom the Mesopotamians were בני קדם' (29, 1), Di.

בקעה, prop. 'a split' or 'cleft,' but according to the usage of the language, 'a plain lying in a broad valley,' 'a valley plain;' cf. the Syriac פְּחָל 'campus patens.' The distinction between geographical synonyms should be noted; see Stanley, *Sinai and Palestine*, App., § 5, where the בקעות mentioned in the Old Testament are enumerated.

בארץ שנער. Cf. on 10, 10.

3. איש אל רעהו. 'One to the other.' On this mode of expressing the reciprocal relation, see Ges., § 124. 2. Rem. 4; M. R., § 72. 3. Rem. a; cf. § 94 c. Rem. a.

הבה is properly imper. with ה cohort. (Ges., § 48. 5; Stade, § 592 c) from the root יהב 'to give,' which, though common in Aramaic and Arabic (وهب), is confined in Heb. to the imper. sing. and plural. הבה sing. sometimes has the force of an interjection, so here, 'up,' 'come on;' A. V. 'go to,' so vers. 4. 7. Ex. 1, 10. For the form, cf. Ges., § 69. 2. Rem. 2. Other verbal forms used as interjections are ראה 'see!' לבה 'come!' cf. Stade, § 380.

נלבנה. 'Let us bake;' the imperf. with ה cohort., to

express the intention with greater energy; cf. Ges., §§ 48. 3, 128. 1; Dav., § 23. 1, 2; M. R., § 9; Driver, § 49 β. The verb לבן is a denominative from לבנה.

לבנים 'bricks,' perhaps so called as being baked white by the heat of the sun. The word occurs in Assy. under the form *libittu*, cstr. state *libnat*, Schrader, *K. A. T.*², p. 121.

לשרפה. Dat. of the product; cf. 2, 22. Amos 5, 8, lit. 'into what is burnt,' i.e. 'bricks.' Render, 'And let us burn them into bricks.' The bricks here mentioned were different from those made of a mixture of straw and clay, Ex. 1, 14. 5, 7.

4. וראשו בשמים. Render, 'With its top in the heavens.' The clause is a simple circumstantial one; cf. Driver, § 159; Ewald, § 341 a; so Is. 6, 6 ובידו רצפה; Zech. 2, 5 ובידו חבל מדה. In Deut. 1, 28 we have the word ערים qualified by בצורות בשמים 'fortified in the heavens,' i.e. 'with high and lofty fortifications,' cf. Dan. 4, 8. 17.

נעשה לנו שם, lit. 'let us make us a name,' i.e. 'let us gain an honourable name;' so Is. 63, 12. Jer. 32, 20. פן נפויץ refers to both halves of the first part of the verse. They had a double object in view, to found a city, and gain for themselves an honourable name; the city being a common place of assembly for all, and so a means of keeping them together and preventing their being scattered over the earth. Others connect פן נפויץ closely with שם, and take that word in the sense of 'monument' = Arab. *سِمَةٌ*, as in 2 Sam. 8, 13. This however is doubtful, and here unsuitable.

פן נפויץ. LXX, *πρὸ τοῦ διασπαρῆναι ἡμᾶς*, so Vulg. 'antequam dividamur,' apparently taking פן as though it were לפני. Frankel, *Einf.*, p. 47, sees here a reference to the Haggada, which narrates that the descendants of Noah frequently dis-

regarded the warning given them to send out colonies; cf. Josephus, *Ant.*, i. c. 4, §§ 1-3.

6. '*Behold one people (are they), and one language have they all.*' The A.V. '*The people is one,*' is scarcely correct, as that would be rather **אֶחָד הָעָם**. The A.V. R. renders, '*Behold they are one people,*' etc.

הַחֹלֶם is inf. cstr. Hif'il of **חָלַל**, with the ה pointed with pathach instead of a composite sheva, on account of the following guttural ח; cf. Stade, § 80. 2 b; Ges., § 67. Rem. 6; Ewald, § 199 a. So Esth. 6, 13 **הַחֲלוּת**; Is. 9, 13 **הַחֲחֹת**.

"**וְזֶה הַחֹלֶם וְגו'** = lit. '*and this is their beginning to do,*' i.e. '*merely the commencement of their plan.*'

יִבְצַר = lit. '*will be cut off,*' i.e. '*they will not be debarred from it,*' so once besides, Job 42, 2 **מִמֶּנּוּ מִזְמָה**.

יִזְמוּ is a lightened form of **יָזְמוּ** from **זָמַן**; so **נִבְּלָה**, ver. 7, for **נִבְלָה**; cf. 9, 19, and Ges., § 67. Rem. 11; Stade, § 521 a, β, who explains the form in question as formed after the analogy of the third pers. pl. perf., instead of **יָזְמוּ** or **יִזְמוּ**; cf. Ewald, § 193 c.

7. **נִבְּלָה**. See note on ver. 6; and on the first pers. pl., see on 1, 26. The word was probably chosen with reference to the name **בְּבִל**.

אֲשֶׁר, expressing the result rather than the aim, = '*so that,*' not '*that,*' cf. Ex. 20, 26. Deut. 4, 10. 40; contrast Gen. 3, 22, where we have **כִּי** introducing the negative final clause; see M. R., § 164 b; Ewald, § 337 b. 2.

אִישׁ שָׁפַת רֵעֵהוּ. Cf. on ver. 3. **שָׁמַע** = not merely '*to hear,*' but '*to understand,*' as in Is. 33, 19. Deut. 28, 49.

8. **וַיַּחְדְּלוּ לַבְנָת**. After verbs of '*ceasing,*' '*hastening,*'

etc., two constructions are usually possible; either the inf. cstr. with ל as here, or the inf. cstr. alone; cf. Ges., § 142. 2; Ewald, § 285. 1. With מן, חדרל may be used, see Ex. 23, 5. 1 Kings 15, 21.

9. על כן קרא. 'Therefore they called its name Babel,' i.e. 'they, people called.' On the impersonal use of the third pers. perf. masc. sing. (= lit. 'one called'), cf. Ges., § 137. 3 a; M. R., § 123. 2.

בבל, according to the etymology given in the text, is from בלבל. בבל must then be regarded as contracted from בלבל; cf. קלקלון from קלקלון; עזאל for עזאל; see Ewald, § 158 c; Stade, § 124 a; cf. also the Syriac حبل 'confusion of speech'; Arab. بَلْبَل. This is the Hebrew explanation of the name. For the Babylonian it had another meaning, which is probably the correct one. Some (Eich., Winer) derive it from Bāb Bel, باب 'gate,' i.e. 'court of Bel,' following the ancients, see Steph. of Byzant.; compare the Aramaic and Talmudic כחל, בנא = 'gate,' also the names of the Talmud Tracts בנא קמא 'the front gate;' בנא בתרא 'the back gate;' בנא מצינא 'the middle gate;' others, from בל = בל, so Tuch, comparing for the contraction בעשתרה, Josh. 21, 27 = בית 'Temple of Ashtoreth,' and the Phoen. עתר = בעתר 'Temple of Ather;' Inscr. Melitensis, 5, l. 4; Schröd., Phoen. Gramm., p. 235; cf. p. 108; and the Syriac חל = חל; see further, Tuch, p. 221. The name as given on the Assyrian inscriptions is Bāb-Il = 'Gate of God,' which is certainly the most probable meaning; cf. Schr., K.A.T.², p. 127 ff.; Del., Par., p. 212 ff.; so most moderns.

In the following verses, 10-32, we have a genealogical table carrying on the history of the patriarchs from Shem to Abram—the founder of the house of Israel—and his

two brothers, Nahor and Haran. This table is in many respects very similar to the one found in chap. 5. In both ten generations are given, Abram closing the list here, and Noah in chap. 5. In both lists the ages of the persons mentioned are considerably higher than those usually reached. Here, as well as chap. 5, we find the length of each person's life reckoned, both from his own birth to the birth of his first son, and from that event to his death. The LXX and the Samaritan deviate in their methods of reckoning the years here, as well as in the earlier chapter, as may be seen from the following table taken from Dillmann, p. 196.

HEBREW TEXT.				LXX TEXT.			SAMARITAN TEXT.		
	The years before the birth of the first son.	The remaining years of the life.	Total years of life.	The years before the birth of the first son.	The remaining years of the life.	Total years of life.	The years before the birth of the first son.	The remaining years of the life.	Total years of life.
Shem ...	100	500	600	100	500	600	100	500	600
Arpachshad	35	403	438	135	(430) 400	(565) 535	135	303	438
Kainan ...	...	...	...	130	330	460	...	...	...
Shelach ...	30	403	4 33	130	330	460	130	303	433
Eber ...	34	430	464	134	(370) 270	(504) 404	134	270	404
Peleg ...	30	209	239	130	209	339	130	109	239
Reu ...	32	207	239	132	207	339	132	107	239
Serug ...	30	200	230	130	200	330	130	100	230
Nahor ...	29	119	148	(79) 179	(129) 125	(208) 304	79	69	148
Terach ...	70	(135)	(205)	70	(135)	(205)	70	(75)	(145)

In both chapters the Hebrew text has most probably preserved the more correct lists, though the Samaritan is perhaps the most consistent of the three tables. The Samaritan list never allows the son to be older than the father; so the numbers, e. g. in the cases of Terach and Eber, have to be lowered in order to carry out this rule. With the single exception of Terach, the Sam. text increases the number of years before the birth of the first son, and in all cases, except that of Shem, decreases the number of years which each person lived after the birth of the first son. The Sam. text in the third column agrees with the Hebrew, with the exception of the cases of Eber and Terach. The LXX text, having a large number of variants, is more or less uncertain. Like the Sam. text, seventy years seem to have been the limit before which no children were begotten, and with the exception of Shem,—where all three texts are the same, and Nahor, where one hundred and fifty years are added, with a variant, seventy-nine,—the LXX add one hundred years to the number each person lived before the birth of the first son. In the second column the readings are uncertain, but sometimes the numbers are lower than the corresponding numbers in the Heb. text. In the third column, the LXX have always higher numbers than the Hebrew, except in the cases of Eber (reading doubtful, variant 504) and Terach; the LXX in the latter case agreeing with the Heb. text. The years of Kainan's life are only given in the LXX text.

The object of this table, as of that in chap. 5, was probably twofold, to give some account of the period from the flood to Abram's birth, a period treated as uneventful, and to draw attention to the gradual decline in the number of years reached by each patriarch.

10. **וַיִּלְד** is the imperf. Hif'. with waw conv. from **יָלַד**.

28. **עַל פְּנֵי תַרְח**. '*Coram eo*,' i.e. 'so that he witnessed it, *during his life-time*;' compare Num. 3, 4. Deut. 21, 16 (Dillmann).

אֹר כְּשָׂדִים occurs again ver. 31. 15, 7. Neh. 9, 7, but not elsewhere. The LXX have *χώρα τῶν Χαλδαίων* (Acts 7, 4 *ἐκ γῆς Χαλδαίων*), *χώρα* possibly having arisen from a reading **חור** (but the article is against this), unless we suppose that the reading *χώρα* has arisen out of *χωρ*, and was then supplied with the article, and so *ἐν τῇ χώρᾳ*. Kn. takes **אֹר** as = **הור** '*mountain*,' but this is very doubtful. Oppert in the *Hist. des Emp. de Chaldée*, etc., explains **אֹר כְּשָׂדִים** as meaning '*Land (Ur) of the two (Kas) waters (Dim)*,' i.e. Mesopotamia, the name being old Turanian. Since J. D. Michaelis, **אֹר** has usually been identified with the castle of Ur, lying within the Persian frontier, and six days' journey north of Hatra, mentioned by Amm. Marc. xxv. 8. But the Ur mentioned by Marcellinus was first founded by the Persians or Parthians (Del.), and being in an unfruitful and barren district would hardly be a suitable place for Abram, the shepherd-prince. Besides, **כְּשָׂדִים** points rather to the land about the lower Euphrates than to Mesopotamia, and most of the ancients (e.g. Eupolemus in Euseb., *præp. evang.*, Del., p. 275) presuppose that Ur was in Babylonia (Chaldea or Shinar). Another identification is that proposed by Sir Henry and Prof. George Rawlinson, Ur being **אַרְךָ** (which occurs only in 10, 10), i.e. the present Warka, on the left bank of the lower Euphrates; the name being explained by them as meaning '*the moon city*,' after the Arab. **قمر**. This view has been adopted by Loftus, *Trav.*, p. 126. The view most current among modern expositors is that **אֹר** is El-Mugheir, a little

south of Warka, on the right bank of the Euphrates, where ruins are still to be found. The name **אור** is found on the inscriptions in the form *Uru* (i. e. 'town,' viz. 'moon-town'), one of the oldest of the Babylonian royal towns in Sumer; see Schrader, *K. A. T.*², p. 129 ff.; Del., *Par.*, pp. 200, 226. **נשרים** would then be an addition due to the Jews, and not part of the native name (Di.).

The identification with Mugheir, though adopted by many moderns, is perhaps not to be regarded as quite certain. Di. contends in favour of a site in north Babylonia, whence he supposes the Chaldeans of south Babylonia to have emigrated. The Casdim were the inhabitants of south Babylonia and Babylon; they are not mentioned in the Bible or on the monuments before the time of Isaiah (see 23, 13). The name in a wider sense might possibly have included Mesopotamia. The origin of the Casdim is obscure, but they seem to have been a tribe which from small beginnings gradually acquired supremacy over south Babylonia and the capital; cf. Sayce, *Ency. Brit.*, art. *Babylonia*. The Talmud, *Baba Bathra*, 91, places Ur Casdim in the neighbourhood of Babylon. Ur Casdim has also been identified,—but without any great probability,—with Edessa (in Syr. ܐܕܝܫܐ), by Hitzig. The Syrian Christians boast of Edessa as being the Ur Casdim of Abraham; see further, Di., p. 200. The old interpretation current among the Jews (also found in the Qoran, Sur. 21) takes **אור** as meaning fire, and narrates that Abraham confessed the true God, and denied the gods of Nimrod, so he was cast into the fire, but saved in a miraculous manner by God. Hier. probably had this in view when he translated Neh. 9, 7, '*eduxisti eum de igne Chaldaeorum*;' see Del., p. 275 and his note 74.

30. **נָלַךְ**, only here and as Ktib in 2 Sam. 6, 23 for **נָלַךְ**,

the original י of the root, which still exists in Arabic وَلَدَ, وَلَدَ, and reappears in the Hif. and Nif. of the verb in Hebrew, is here preserved.

31. וַיֵּצְאוּ אִתָּם. 'They went out with them,' i.e. perhaps 'They (the other members of the family) went out with them (Terach,' etc.). אִתָּם cannot be rendered 'with one another,' as this is against grammar, the suffix never being reciprocal. To make Terach and Abraham the subject to וַיֵּצְאוּ, and understand Lot and Sarai, under אִתָּם (Rashi, Del.), is very harsh, and there is nothing in the Heb. text to support it. Ewald (J. B., x. 28) supposes that some words designating the other members of the family have fallen out. The LXX read the text וַיֵּצְאוּ אִתָּם, ἐξήγαγεν αὐτούς, i.e. Terach, perhaps to avoid the difficulty; so Sam., Vulg., Luth. The Syr. reads וַיֵּצְאוּ אִתָּם, Terach being again the subject, ܕܥܬܪܚܐ ܡܥܬܝܐ (so Ilgen, Vater, Ols.).

ܠܗܪܐܢ, Assy. *Harran*, Syr. ܠܗܪܐܢ, Arab. ܠܗܪܐܢ, Gk. Καρραί, Lat. *Carrae*, was situated in north-west Mesopotamia, south-east of Edessa, about twenty-six Roman miles distant from it.

12.

1. וַיֹּאמֶר. A. V. wrongly, 'Now the Lord had said,' more correctly A. V. R., 'Now the Lord said,' the passage being like Judg. 17, 1. 1 Sam. 9, 1; a new narrative is commenced, amplifying the preceding one which is regarded as a whole, the association of the two being in *thought*, not in *time*. Whether the imperf. with waw conv. can denote a pluperfect is very doubtful; the question is fully discussed, Driver, § 76. Obs., where it is pointed out that there is not sufficient evidence to justify the adoption of a pluperfect rendering in the place of the simple past.

לך לך 'get thee,' the dat. adds an element of feeling to the bald לך, implying a reference to, or a regard for, the person addressed. The dative is often found similarly after verbs of motion, e. g. Deut. 1, 7. 40. 5, 27, etc.; see Ges., § 154. 3 e; Ewald, § 315 a.

מֵאֶרֶץ, probably Haran; cf. ver. 4 with 24, 4. 7. 38. In Acts 7, 2 מֵאֶרֶץ is taken as Ur-Casdim; so Hupfeld.

אֶרְאֶה for אֶרְאֶנִּי. Impf. Hif. of רָאָה with נ demons.; the verb רָאָה and other verbs ל"ה frequently use the strengthened form of the suffix; cf. Stade, §§ 576 c, 127 b; Ges., § 58. 4; Dav., § 31. 5.

2. וַאֲעֲשֶׂךָ is imperf. with weak waw. The imperf. in this case is jussive, so וַאֲעֲשֶׂךָ = lit. 'and let me make,' but as this is dependent on the command, 'get thee out,' in ver. 1, it comes to mean, 'that I may make.' Thus the imperf. with weak waw is often used to express the *purpose* or *design* of a preceding act, which it does more neatly than when לָמַעַן or בַּעֲבוּר followed by the imperf. is used; cf. Driver, § 60; Ges., § 128. 1 c; M. R., § 10; Ewald, § 347 a. The other two verbs וַאֲבָרַכְךָ and וַאֲגִדְלָה (note the voluntative form used here; in the case of the two first verbs it could not be employed) fall under the same rule.

וְהָיָה, pointed according to Ges., § 63. Rem. 5; Stade, § 592 d. Here the imperative with waw is used where a voluntative with weak waw would be expected, to express the intention or purpose with greater energy; cf. 20, 7 וְהָיָה; 2 Sam. 21, 3 וּבְרַכּוּ; Driver, § 65; Ges., § 130. 2; M. R., § 10; Ewald, § 347 a.

בֵּרַכָּה. 'And be a blessing,' LXX, καὶ ἔσῃ εὐλογημένος (cf. Ps. 21, 7. Is. 19, 24), God will bless him, and men will bless him, in that they will use his name as a formula of blessing, cf. 3, Zech. 8, 13; he himself too will be a source of blessing to others; cf. ver. 3 a.

3. וּמִקְלָלָךְ. LXX, Pesh., Vulg., Sam., read the pl. וּמִקְלָלֶיךָ. The Mass. reading is the better one, 'God does not expect that *many* will so far forget themselves as to curse him' (Di.).

וּנְבָרְכוּ. LXX, ἐνευλογηθήσονται ἐν σοί; Sir. 44, 21. Acts 3, 25. Gal. 3, 8; so Onq. and Vulg., rendering as a passive, '*shall be blessed*;' it is interpreted in the N. T. as meaning that in Christ all the nations should be blessed. The Nif'. would then be passive, as in 18, 18. 28, 14. But in 22, 18. 26, 4, we find the reflex. Hithp'. וְהִתְבָּרְכוּ, which can scarcely be taken as passive, but must = '*all peoples shall bless themselves with thy seed*,' i. e. wish that they may be as blessed as Israel; cf. 48, 20. Jer. 29, 22. Is. 65, 16; the Nif'al is also taken as a reflexive here by Del., Di., and most moderns, after Rashi. Di. remarks that it would not be unreasonable to expect the Pu'al in these passages if the passive sense were intended. Tuch slightly alters the meaning, and renders both Hithp'. and Nif'. '*to call oneself happy*,' i. e. '*to regard oneself as blessed*,' which is perhaps not impossible, but at least for the Hithp'. improbable.

5. רְכוּשׁ = '*moveable property*.' LXX, τὰ ὑπάρχοντα.

הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ. '*The souls which they had gotten in H.*' הַנֶּפֶשׁ is used collectively. The meaning of these words is not the persons whom they had begotten (Luth.), but the slaves they had acquired during their sojourn in Harran. עָשׂוּ occurs again in this sense in 31, 1. Deut. 8, 18. נֶפֶשׁ as in נַפְשׁוֹת בֵּיתוֹ, 36, 6; גִּפְשׁ אָדָם, Ez. 27, 13, etc.; cf. a similar use of ψυχῆ, 1 Macc. 10, 33. Rev. 18, 13. רְכוּשׁ and רֶכֶשׁ are characteristic of P, נֶפֶשׁ in this sense is also common in P, so 17, 14. 36, 6. 46, 15. 18. 22. 25, and often. Onq. renders, וְאַף נַפְשָׁתָא דְשַׁעֲבִידוֹ לְאַרְיָתָא בְּחָרָן. '*And also the souls which*

they had subjected to the law in Harran, possibly, as Tuch suggests, to avoid the suspicion that strangers accompanied Abram to Canaan; cf. also Frankel, *Einf.*, p. 48, who traces in the rendering of the LXX the influence of the Midrash.

6. **מקום שכם**. '*To the district of Shechem.*' מקום as in Ex. 3, 8 **אל מקום הכנעני**. Shechem is the modern Nablous (نابلس), one of the best known towns of Mid-Canaan, in the hill country of Ephraim, situated between mount Ephraim and mount Gerizim. Its Roman name was Flavia Neapolis.

עדר אלון מורה. '*To the terebinth of Moreh.*' Di. '*The terebinth of the teacher.*' אלון מרה is probably to be explained, according to Deut. 11, 30 **אלוני מרה**, as a terebinth grove, where in ancient times the priests who were seers or prophets had their dwelling, and gave instruction and information to those who resorted to them. The fact that Jacob (35, 4) buried the idols and amulets at Shechem, and that Joshua—after the address to the tribes at Shechem, previous to his death, wherein the covenant between them and God was renewed—raised a stone there as a testimony (Josh. 24, 26), is not without significance, as pointing to the religious character belonging to the locality. Perhaps, as Di. suggests, this grove at Shechem is the same as the terebinth of the Wizards, Judg. 9, 37.

אלון, to which **אֵילָה** and **אֵיל** belong, was probably '*the terebinth*,' while **אֵלֶךְ**, and prob. also **אֵלָה** (Josh. 24, 26), was '*the oak*.' The terebinth, being less common than the oak, was more suitable for marking out any spot (Di.). The LXX translate **אלון**, and (sometimes) **אֵלֶךְ**, by *δρῦς*, and the Massoretic pointing varies, e.g. cf. Josh. 19, 33 and Judg. 4, 11. In Aramaic **ܐܠܢܐ** means a tree in general (cf. *δρῦς* and *tree*),

and it is possible that אֵיל and אֵלֹן might be used of other great trees (Ges., *Th.*, 51 a). The Targg. of Onq. and Ps.-Jon. render אֵלֹן by מִישְׁרֵי 'plain,' which the Vulg. '*convallis illustris*' and A. V. follow (A. V. R. has 'oak,' marg. *terebinth*). From this, perhaps, we may infer that they were acquainted with the idolatrous sense of אֵלֹן, for they often render בעֵל in the same way. Syr. has בְּחֻבֵּלָא וְשֻׁמְרֵן 'at the oak of Mamre,' so also Saadiah.

מורה. LXX render by ἰψηλός, Vulg. '*illustris*,' prob. taking מורה as though it were מִרְאָה (a confusion between the sound of the two words).

הַכְנַעֲנִי אִזְּ. הַכְנַעֲנִי אִזְּ points to a time when the Canaanites should not be in the land as rulers of the same, this notice was perhaps inserted with reference to the promise made in ver. 7.

הַכְנַעֲנִי has the article, 'a generic word being used collectively to denote all the individuals belonging to it,' Ges., § 109. 1; Ewald, § 277 c.

8. וַיֵּשֶׁב אֶהֱלָה. וַיֵּשֶׁב אֶהֱלָה, הֵא for י, the older and original form of the suffix, is found sporadically throughout the O. T. The *ē* arose by contraction from *ahu*, *au*, but the ה was retained in writing, and is constantly found on the Moabite stone; cf. Stade, § 345 b; Ges., § 91. 1. Rem. 2; and the note on 9, 21.

מִיָּם 'on the west,' the Mediterranean sea forming the western boundary of Palestine. This use of יָם (cf. נֹגַב in ver. 9) as marking a point of the compass is purely Palestinian.

בֵּית אֵל . . . מִקְדָּם is a simple circ. clause, without any connecting particle; cf. 1 Sam. 26, 13. Gen. 32, 12; Driver, § 161.

הָעֵי. 'Ai,' lit. 'the stone heap,' *par excellence*; cf. for the

article thus used with a pr. name, Ges., § 109. 3; M. R., § 66. Rem. a.

9. הלוך ונסוע, cf. on 8, 3.

הנגבה. Cf. ver. 8. '*Towards the south.*' LXX, ἐν τῇ ἐρήμῳ; Aq. better, νότονδε; Symm. εἰς νότον. נִנְבּ = '*dryness, dry land*,' with the art., is the name of the southern portion of the territory of the Hebrews. Frankel, *Einf.*, p. 5, alters the LXX reading into εἰς τὴν ἔρημον, as in 13, 1, and cites this passage as an instance of good rendering on the part of the LXX translators, the desert forming the boundary between Egypt and Canaan.

10. וירד. יר is the usual word in the O. T. for a journey from the high land of Canaan into the valley of the Nile, e. g. Is. 31, 1; עלה for the journey from Egypt to Palestine; cf. 13, 1. 44, 23. 24. 46, 4.

11. הקריב לבוא, lit. '*drew near to come*,' i. e. '*came near*;' cf. Ges., § 142. 2; cf. on 11, 8.

יפת מראה. The adj. in the cstr. state is defined by a following genitive; cf. נקי כפים '*with clean hands*,' lit. '*clean of hands*;' אנשי נפש '*sorrowful in spirit*;' ערל שפתים '*uncircumcised of lips*,' Ges., § 112. 2; M. R., § 80. 2 b; Ewald, § 288 c. 3. Render, '*That thou art fair to look at.*'

12. ואתך יחיו. אתך, by being placed first, varies the two clauses, and is more emphatic.

13. אמרי נא אהתי את. אִי is omitted in the *oratio indirecta*, as in 41, 15. Is. 48, 8. Hos. 7, 2; Ges., § 155. 4 c; Ewald, § 338 a; M. R., § 162.

למען ייטב . . . וחיתה. The perfect with waw conv., after an imperf. with למען; cf. 18, 19 ושמר . . . ויצו, Is. 28, 13 וכשלו ילכו למען; cf. Driver, § 115 (p. 160); M. R., § 24. 2 a.

15. ויהללו is pointed with a comp. shewa, the dagesh in the first ל being omitted, by Ges., § 10. 2. Rem.; Stade, § 136. 2 (who cites ל as one of the consonants that frequently give up their doubling when pointed with shewa). The shewa is here composite instead of simple, by Stade, § 105, i. e. hâêph-pathach is used instead of a simple shewa after a vowel with Metheg, when two similar sounds follow one another, so צִנְרִים Ps. 8, 3, גִּנְיָהּ Is. 53, 7, קִבְרֵי Ps. 87, 1.

בית פרעה is acc. of place, in answer to the question 'whither?' see Ges., § 118. 1; M. R., § 41 a; Ewald, § 281 d.

פרעה, formerly explained (e.g. Ges. in *Thes.*, p. 1129) from Josephus, *Ant.*, viii. 6. 2, as a Hebraised form of the Coptic word π-ορσο *pi-ouro* (*phouro*), 'the king' (Del.), is now generally explained (by Lauth, Brugsch, etc.) from a notice in Horapollo, i. 62 (οἶκος μέγας), as *per-aa* or *pher-ao* = 'the great house.' It remained the usual title of the Egyptian kings up to the time of the Persian conquest. Ebers, *Egypt. und die B.M.*, p. 263, compares the modern title of the Turkish government, 'The Sublime Porte.' The title פרעה is often found on the oldest monuments, Ebers, p. 264. Ebers (p. 262), after remarking that the courtiers of the Egyptian king appeared to have shewn great zeal in procuring beautiful women for the harem of their master, narrates, from the *Papyrus d'Orbiney*, that a lock of hair belonging to a beautiful woman was found in Pharaoh's linen, and shewn to his lettered men, who brought it to their master, saying, 'This is a lock of hair of a daughter (of the god) Ra-Harmachu. The sap of that god is in it.' Pharaoh gave himself no rest until he had discovered this beauty, who at once received the name of 'Favourite.'

16. The presents Abram received from Pharaoh are else-

where mentioned as forming the riches of a nomad prince ; cf. 24, 35. 32, 15. Job 1, 3. 42, 12.

וַיְהִי לוֹ, lit. 'and there was to him,' i. e. *he had*; for the singular, cf. Ges., § 147.

17. פָּרַעַה נִגְעִים. וַיִּנָּגַע. גָּגַע, Qal = 'to touch,' Pi'el, intens. 'to touch heavily,' 'smite.' A verb in Hebrew is frequently followed by a noun, derived from it, in the acc.; cf. Ges., § 138. Rem. 1; M. R., § 36. נִגַּע and נָּגַע are often used in this connection, e. g. 2 Kings 15, 5. 1 Sam. 6, 9. Job 19, 21 (both with יָד). Ex. 11, 1.

18. לָמָּה. On the pointing here and ver. 19, cf. Ges., § 102. 2 d; Stade, § 372 b.

19. Render, 'Why didst thou say, *She is my sister, so that I took her to be my wife* (i. e. *and so lead me to take her*)?' The second idea being really a consequence of the first, the waw conv. may be rendered, 'so that or and so;' see Driver, § 74 a, and cf. 20, 12. 23, 20.

20. וַיִּצַּו עָלָיו 'commanded concerning him;' cf. Num. 8, 22. 2 Sam. 14, 8.

וַיִּשְׁלְחוּ 'and they brought him on his way;' cf. the N. T. προπέμπεω, Acts 15, 3. 21, 5.

13.

2. בַּמִּקְנָה בְּכֶסֶף וּבִזְהָב. The article is generic, being used with different materials which are generally known; cf. Ges., § 109. 3 b; M. R., § 68. Di. suggests that the Masoretes possibly had the particular wealth acquired by Abram in Egypt in their mind, and so inserted the article.

3. לְמַסְעָיו 'by his stations' (stationenweise), implying that he proceeded gradually, adapting his speed to the requirements of the flocks and herds he had with him; cf.

Ex. 17, 1, where LXX render *κατὰ παρεμβολὰς αὐτῶν*, Ex. 40, 36. Num. 33, 2. The מסעים are the *مراحل* 'day-journeys,' by which they still reckon at the present time in the east (Tuch). The LXX (*καὶ ἐπορεύθη ὁθεν ἦλθεν*) and Vulg. (*reversus est per iter, quo venerat*) take the מסעים as the places Abram had halted at on his journey down to Egypt, but this is not so suitable. ל with the pl. is used distributively here, as in Ps. 73, 14 לבקרים 'morning-wise;' Job 7, 18; see Ewald, § 217 d, a; M. R., § 51. 5, who explains the usage somewhat differently from Ewald.

וְעַד בֵּיתֶאל. When the two prepositions 'from . . . to' are both expressed, a ו 'and' is generally inserted before the second. 'From the south to Bethel,' lit. 'from the south and (then further) to Bethel;' cf. M. R., § 49. 1 b.

5. אֶהְיֶה לְאֱהֻלִּים for אֶהְיֶה לְאֵהָלִים, explained by Ges., § 23. 3, 2; § 93. 1. Rem. 3, as a Syriasm. Stade, § 109, cf. § 327 b. 3, explains the lengthening of the *hâṭêph* qameç into *holem* before the guttural ה as due to the influence of the counter-tone (Gegenton): other instances are פִּעְלִי instead of פָּעַלִּי; אֶהְיֶה. The change is less frequent with *hâṭêph* qameç than qameç *hâṭûph*.

6. וְלֹא נִשְׂא אֶתָּם. Cf. 36, 7 מְגוּרֵיהֶם לִשְׂאֵת. Cf. 36, 7, the verb comes first, and is put in the nearer gender, the masc., though the subj. הָאָרֶץ is fem.; cf. Ges., § 147 a; M. R., § 133; Ewald, § 339 c. 1.

לִשְׁבֹּת. לִשְׁבֹּת in this connection is characteristic of P, so ver. 12. 36, 7. 37, 1, also נִשְׂא.

7. יִשָּׁב. Cf. 9, 18. The plural is more usual when the predicate follows a compound subject; cf. on 8, 22 and Prov. 27, 9. 2 Sam. 20, 10. Neh. 6, 12; Ewald, § 339 c. 2; Ges., § 148. 2; M. R., § 138. The second noun holds a more

subordinate position than the first, the waw being almost 'with' (waw of association), 'the Canaanite with the P.' On פרוי, cf. 10, 17.

8. אנשים אחים, in apposition; cf. 9, 5, and the note there. Num. 32, 14. 2 Sam. 4, 2. אחים = 'relatives,' not to be taken strictly in the sense 'brothers;' cf. 29, 12. 14, 16.

9. 'Is not all the land before thee? pray separate thyself from me, if towards the left, then I will go to the right, and if towards the right, then I will go to the left.' The hyp. sentence is similar in form to ואם מעט ואוסיפה לך, 2 Sam. 12, 8. The simple waw introducing the apod. is very rare; cf. Driver, § 136 β*; M. R., § 165. השמאל and הימין are acc. of place; cf. on 12, 15; תפּוּר being understood with each.

שמאל and הימין are denominatives from שמאל and ימין respectively; on the quad. form of the latter, see Ges., § 56; Stade, § 627. Onq. renders שמאל by לְצִיפוֹנָא 'to the north,' and ימין by לְדִרְוֹמָא 'to the south.' In Arabic أَشْأَمَ, IV conj., = 'to go to Syria' (الْشَّأَمُ), and أَيْمَنَ, IV conj., = 'to go to Yemen' (الْيَمَنُ), lit. 'to go to the left and right,' respectively; see other similar instances in Wright, *Arab. Gram.*, i. p. 36.

מעלי 'from my presence,' 25, 6. Ex. 10, 28.

10. כּכר הירדן recurs 1 Kings 7, 46. Cf. in the N. T. Matt. 3, 5. Luke 3, 3 ἡ περίχωρος τοῦ Ἰορδάνου; more frequently we find merely הכּכר, 19, 17. 25. 28. Deut. 34, 3. 2 Sam. 18, 23. The district (prop. circle) of the Jordan was the land on both sides of the Jordan, from lake Tiberias to the Dead Sea, called by Josephus τὸ μέγα πεδῖον, *Bell. Jud.*, iv. 8. 2. The valley of Siddim, 14, 3, also belonged to the כּכר.

משקה = 'well watered,' lit. 'a well-watered place;' it occurs again Ez. 45, 15 מִשְׁקֵה יִשְׂרָאֵל; cf. Is. 58, 11 בְּנֵי רוּחַ.

כִּנְן יְהוּה, probably referring to the garden of Eden, 2, 8. LXX, ὡς ὁ παράδεισος τοῦ Θεοῦ; Pesh. ܡܝ ܕܥܕܝܢ ܕܥܕܝܢ. Del. and Schumann, however, regard יְהוּה as used in a superlative sense, and render, 'as a beautiful garden;' cf. 10, 9 and the note there, 1, 2. This rendering, however, is not so natural as the other. In Is. 51, 3 we have כִּנְן יְהוּה, and in Ez. 36, 35 כִּנְן עֵדֶן, used in comparisons.

כִּנְן עֵדֶן is added to tone down the previous כִּנְן יְהוּה, the comparison with the garden of Eden being a somewhat too lofty conception.

בְּאִנְךָ. 'On the way to,' lit. 'as thou comest,' for the second pers. sing. used impersonally, cf. Ges., § 137. 3 c; M. R., § 123. 4. The second pers. thus used occurs chiefly in this phrase. The form of the suff. בְּךָ is merely an orthographic variation for the more usual בְּךָ, e. g. 19, 22.

צֶעֶר. LXX, Ζόγορα, also called ܐܬܪ ܕܥܕܝܢ, 14, 2. A small town, generally regarded as situated on the south-east end of the Dead Sea. Tristram, however (*Land of Moab*), and Grove (*Bible Dict.*, Smith) adduce reasons for thinking it was on the north of the Dead Sea; cp. Cheyne on Is. 15, 5. Wetzstein in Del., *Comm.*, p. 564, adopts the first view, and places Zoar in the *Gór es Sáfia*, on the south-east of the Dead Sea. Pesh. reads ܐܬܪ ܕܥܕܝܢ ܕܥܕܝܢ, which Ebers, p. 272, accepts as the real reading. With this reading, which however is not necessary, צֶעֶר בְּאִנְךָ would refer to ܐܬܪ ܕܥܕܝܢ alone, and not to the whole sentence.

12. וַיֵּאָהֵל. This verb is a denom. from אָהַל 'a tent,' = 'to tent,' i. e. 'to wander about nomad fashion,' hence, perhaps, the pl. בָּעֵרִי. Render, 'Moved with his tents towards Sodom.'

13. חַטָּאִים 'sinners,' i. e. 'habitual sinners,' different from חַטְּאִים 'people sinning,' not necessarily as a habit; cf. Ges., § 84. 6; also Ryssel, *De Eloh. Pent. sermone*, p. 40.

לִיהוּה 'towards,' i. e. 'against Yahweh.' Cf. 20, 6. 39, 9. 14^b. Cf. 28, 14 וַיִּבְנֶה וַיַּצַּנֶּה וַיִּקְרָמָה יִמָּה וקְרָמָה וַיַּצַּנֶּה וַיִּבְנֶה.

15. אֶת־נָתַן is impf. Qal of נָתַן, with the suffix strengthened by נ demonstrativum; see note on 12, 1. אֶת־אֶרֶץ, notice the *casus pendens*, here marked as the acc. by אֶת כל הארץ, 'For all the land . . . I will give it;' cf. Driver, § 197. 6 and 21, 13.

16. אֲשֶׁר אִם יוּכַל, either I. 'so that, if any one can number,' etc.; cf. 11, 7. 22, 14. 24, 3, so Syr. ܐܝܢ, Del.; or II. Tuch, 'quem [pulverem] si, quis,' אֲשֶׁר referring to עֹפֶר in the first half of the verse, and עֹפֶר being repeated in the second half, where we would rather expect אֲתוֹ. Tuch compares 50, 13 (= 49, 30), (where, however, אִת rather means 'with'), and Ewald, § 331 c. 3, cites Jer. 31, 32. Num. 26, 64, which are apparently quite regular. The LXX have simply εἰ δύναται τις, not translating אֲשֶׁר. Perhaps, however, it is simplest to regard אֲשֶׁר as in Deut. 3, 24. 1 Kings 3, 12. 13, as a link which cannot be literally translated.

14.

1. "בִּימֵי אֲמֹרְפֶל וְגו'". The four kings' names are all genitives after the construct state בִּימֵי. Hebrew prefers, as a rule, to repeat the construct state before each genitive; cf. Ges., § 114. 1; M. R., § 75 c; Ryssel (*De Eloh. Pent. sermone*, p. 61). The four kings, the subject to עָשָׂה in ver. 2, are not given again, as they can easily be inferred from ver. 1; cf. Ewald, § 303 b. 1; 9, 6 כִּי בְצַלְמֵ אֱלֹהִים עָשָׂה 'For in God's image, He (God),' etc., Esth. 2, 21. The renderings of the LXX, ἐν τῇ βασιλείᾳ τῇ Ἀμαρφαὶ βασιλέως Σενάαρ, and Vulg. 'factum est in illo tempore ut,' are probably merely intended to explain the meaning of the verse, and do not of necessity presuppose any variant. Clericus' emendation,

inserting אברם before אמרפל, adopted by Ewald in his *Komp. der Gen.*, p. 221, is not necessary.

The meanings of the names in this verse are obscure. אמרפל, cf. Schrader, *K. A. T.*², p. 135, has not yet been discovered on the inscriptions. Bohlen explains it from the Sansk. *amarapāla* (*guardian of the immortal*), which is doubtful (Di. hat hier keine Stelle). ארייך is perhaps the Akkadian *Ēri-aku*, '*Servant of the moon-god*' (*aku*). Cf. Del., *Par.*, p. 224. Formerly it was explained from the Sansk. *āryaka*, *venerabilis*, so Ges., Boh.; cf. Judith 1, 6 Εἰρωχ ὁ βασιλεὺς Ἑλυμαίων; Dan. 2, 14 מְבַחֵי רַב אֲרִיִּיךְ 'A. chief of the executioners.' אלסר is identified with מְלִשָּׁר, Is. 37, 12, by Targ. Ps.-Jon.; with Pontus, by Symm. and Vulg.; with Artemita, in south Assyria, by Kn.; with Kal'ah Sirgat, by Sayce. More recently (e. g. by Rawl., Del., Sch.) with the old Babylonian town Larsam, south-east of Uruk. All very doubtful. כדרלעמר, LXX Χοδολλογομόρ (notice the γ=ע, and cf. on 4, 18). On the Assy. inscriptions several kings of Elam have names compounded with *Kudur*. In the inscriptions the name of a deity *Lagamar* has been found. The name would perhaps = *Crown of Lagamar*; cf. Schr., *K. A. T.*², p. 136 ff. תרעל, LXX Θαργάλ, uncertain. Lenor. makes it = Akk. *tar-gal*, '*great Son*.' גוים, not a nom. appel. as A. V., '*King of nations*,' so Onq., for this rendering is too indefinite, and gives no suitable sense without some further name to define it; but a proper name, compared variously with the '*circuit*' ('*Gahil*') of the nations' (Is. 8, 23), Pamphylia (Symm.), and איי הגוים 10, 5 (Ges., Nöld.). Others, as Lenor., connect it with the *Gutí*, *Kutí* that are frequently found in the inscriptions; cf. Lenor., *La lang. prim.*, p. 361; Di., p. 222. A. V. R. has '*Goiim*,' marg. '*nations*.'

2. The proper names in this verse are even more uncertain than those in ver. 1, the readings being possibly corrupt;

cf. the LXX text with the Hebrew. These five towns were, with the exception of Zoar, according to the narrative in chap. 19, destroyed.

3. **חברו אל**. A pregnant construction; cf. ver. 15. Render, '*Came allied to the valley of Siddim*;' cf. Josh. 10, 6 *כי נקבצו אלינו* '*for they have gathered together [and come] unto us*.' Other instances of preg. cstr. are to be found in Ewald, § 282 c; Ges., § 141.

עמק השדים. '*Valley of Siddim*,' i.e. '*Valley of the level fields*,' so Onq. **מִישֹׁר חֲקִלָּיָא**; Aq., Symm., Theod. *κοιλὰς τῶν ἀλσῶν*, so Vulg. The Pesh. takes **השדים**, as = '*the inhabitants of Sodom*,' and renders **בְּחֻמְרָא וּבְסֻלְמָא**. Others connect it with the Arabic **سَدَّ** '*stony ground*.' LXX have here *φάραγξ ἡ ἀλυκή*, and in ver. 9 *κοιλὰς ἡ ἀλυκή*. On **עמק**, see Stanley, *Sinai and Palestine*, App., § 1.

ים המלח. ים with qameç is the construct state. *H.W.B.*, 9th ed., has 'ים *m. cstr.* -ים, more rarely ים,' which requires qualification. ים, with pathach and maqqeph, occurs as cstr. state twenty-three times, and always of the Red Sea (ים־סוּף). ים with qameç occurs as construct state twenty-four times, seventeen times *without* maqqeph, and seven times with maqqeph, but never of the Red Sea.

4. **שְׁתַּיִם עֶשְׂרֵה שָׁנָה**, acc. of time, in answer to the question '*how long?*'

וּשְׁלֹשׁ עֶשְׂרֵה, acc. of time, in answer to the question '*when?*' cf. Ges., § 118. 2 a and b; *M. R.*, § 42 a and b; Ewald, § 300 a. When a *particular* point of time is mentioned, the preps. **ב**, **ל**, or **כ** are used; so Ols. and Nöld. prefer the reading of the Sam. here, viz. **וּבְשָׁלֹשׁ**—cf. *M. R.*, § 42 b—as being more correct; see the next verse.

5. **הַרְפָּאִים**. '*The Refa'im*,' or '*sons of the Rafa*,' i.e.

'Giants,' so LXX and Syr. here. Partly the name of the original inhabitants of Canaan, in the western and eastern Jordan-land, whose territory was promised Abram's descendants, 15, 20; partly a special name of the giants in Bashan, as here and Deut. 3, 11. Josh. 13, 12. The last traces of them in the O. T. are in 2 Sam. 21, 15 ff. ילירי הרפה, where they are spoken of among the Philistines at the time of David.

עשתרת קרנים, also עשתרת, Deut. 1, 4, and בית עשתרת=בעשתרה, Josh. 21, 27, was one of the principal towns of Bashan, identified with the present Tel 'Aṣṭerâ, two and a half hours from Nawâ, nearly between Nawâ and M'zârîb; it is situated on a hill in a rich meadow-land, well watered, and many ruins are still to be found (Ritter in Di., p. 223). Wetzstein, however, prefers to identify it with Bosra, one hour and three quarters from Edrei, where ruins have been found. The name means '*The two-horned Ashtoreth*,' who, as the goddess of the moon, was represented with two horns. The name עשתרת occurs frequently in Phoenician inscriptions, e. g. Eṣmunazar inscription, line 17, בת לבעל (cf. Schröder, *Phoen. Gramm.*, p. 225) '*a house for the Baal of Sidon, and a house for Astarte*.' The town was probably so called as being devoted to the worship of Ashtoreth.

וּמִזְמוֹת הָהֵם, possibly identical, as Ges. supposed, with the זְמוֹת, Deut. 2, 20, the name given by the Ammonites to the רפאים who formerly dwelt in their land. LXX have here, ἡθνη σαρχυὰ ἄμα αὐτοῖς, reading בָּהֶם and עֲוֹנוֹתָם (?): so Syr. Onq. has תְּקִיפֵיָא, and gives for בָּהֶם יִבְהֶמְתָּא 'who were in Hamta(?)'. It is quite uncertain where הֵם was. Tuch conjectures that Ham was perhaps the old name of the capital Rabbath Ammon.

הַגִּידִים, perhaps '*the terrible ones*.' The giant abori-

gines of the land of Moab; cf. Deut. 2, 10. 11, where they are expressly mentioned as the original inhabitants of Moab.

בְּשׂוּה קִרְיָתַיִם = 'in the plain (of) Kiryathaim.' שׂוּה is found only once again, in ver. 17, both vowels being unchangeable. In Num. 32, 37. Josh. 13, 19 the town Kiryathaim is mentioned as belonging to the Reubenites; in Jer. 48, 23. Ezek. 25, 9 to the Moabites; it was situated, according to the Onomas., four hours south-west of Medeba. The ruins are called at the present day Karêyât (south-west of Makaur (Machaerus) and south of mount Attârûs). **קִרְיָתַיִם** = 'double town.'

6. **וְאֵת הַחֲרִי**. The original inhabitants of Edom, Deut. 2, 12. 22.

בְּהָרָם 'on their mountain,' for **בְּהָרֵם**. LXX, ἐν τοῖς ὄρεσι; so Sam. reading **בְּהָרֵי**, cstr. pl. On the pointing, compare on 12, 15 (and add to the instances there, **צִלְלִי** and **פִּלְלִי**); **הָרִי** and the other forms of **הָר**, which resolve the doubled letter, and write it instead twice, are found in poetry and higher prose, as Deut. 8, 9: other instances of a doubled letter being written twice, instead of having a dagesh, are **חֲנִינֶכֶם**, inf. cstr. of **חָנַן**, Is. 30, 18; **מִדְּרוֹ** for **מִדֹּר**, from **מָדַר**, Ez. 43, 10; **עֲמֻמִּים** = **עַמִּים**, Neh. 9, 22. 24 [cf. the regular emph. pl. in Chaldee **עַמְמֵי**]; and in poetry, Judg. 5, 14.

עַד אֵיל פֶּאֶרַן = 'to the terebinth of P.'; cf. on 12, 6. **אֵיל פֶּאֶרַן** is possibly identical with the well-known port Elath, on the Elanitic gulf, variously called **אֵילַת**, **אֵילָה**, or **אֵילוֹת**, in the O. T., which were perhaps abbreviated names of more modern origin, for the full name **אֵיל פֶּאֶרַן**.

7. **עֵין מִשְׁפָּט**. 'Well of judgment,' i.e. a place where decisions were given to disputants, perhaps the seat of a temple or oracle; cf. the other name **קֶדֶשׁ**. The position of *Qadesh*, so often mentioned in the Pentateuch, is still un-

certain. Three identifications are given by Di., p. 225: I. that it is to be sought for in 'Ain el Weibeh, near the Araba, 30° 42' lat. (Robinson). II. Identified by Prof. E. H. Palmer and others with *Ain Qudeis*, south of Elusa, four and a half hours east-south-east of the Well of Hagar. See also Trumbull (*Kadesh Barnea*, 1884). III. Identical with *Qáddús*, about eleven kilometers north of mount Mâdara, in the neighbourhood of the Wady-el-Yemen, one day's journey from Hebron (Wetzstein, in Del., *Gen.*⁴, p. 574).

הַצֵּן תָּמַר. Cf. 2 Chron. 20, 2, where it is explained by **הָיָא עֵין גְּדִי** 'En-gedi,' on the west side of the Dead Sea, noted for its palm trees. Knobel prefers to identify it with **עֵיר הַתְּמָרִים**, Judg. 1, 16, or **תְּמָר**, Ez. 47, 19. 48, 28 (as Engedi lay too far north), on the south-east border of the Holy Land, the modern Kurnub (Di.). The name perhaps means 'Palm rows,' or 'cutting of Palms,' but this is not certain.

10. בָּאֵרֶת בָּאֵרֶת חֹמֶר, lit. 'pits, pits of asphalt,' i.e. 'full of asphalt pits.' On the repetition of the noun to express plurality, cf. Ges., § 108. 4; Ewald, § 313 a; M. R., § 72. 2. **בָּאֵרֶת בָּאֵרֶת חֹמֶר**. The first two nouns are both construct states to the genitive **חֹמֶר**; the first of the two being an instance of the so-called *suspended construct state*, cf. Ps. 78, 9 **נֹשְׁקֵי רוּמִי קִשְׁת**, the second noun explaining the first, which is in the construct state, its proper genitive being **קִשְׁת**; so **נִהְרֵי נַחְלֵי דְבֶשׁ**, Job 20, 17, **נִהְרֵי נַחְלֵי** explaining the first, which is in the construct state, its proper genitive being **דְּבֶשׁ**; cf. Ewald, § 289 c; M. R., § 73, note a. 4; Ges., § 116. 5.

וְעַמְקֵי הַשְּׂדִים בָּאֵרֶת וְגו'. Note the form of the predicate in Hebrew. In English we say, 'The valley of Siddim was full of slime pits,' i.e. we have to use some term such as, *consist of*, *contains*, or the like, to express the relation between the subject and the predicate. In Hebrew the pre-

dicare is expressed by the simple noun. '*The valley of Siddim was slime pits.*' Cf. Ex. 9, 31 והפשתה אביב וגבועל; Ps. 23, 5 בוסי רייה; see Driver, § 188. 2; Ges., § 106. 1. Rem. 2; Ewald, § 296 b.

חמר is '*asphalt*' or '*bitumen*,' found in the neighbourhood of the Dead Sea and of Babylon. The Babylonians used it as mortar; cf. 11, 3.

מלך סדם ועמרה. LXX, βασιλεὺς Σοδόμων καὶ βασιλεὺς Γομόρρας, so Syriac and Sam., reading עמרה ומלך סדם, which would be the more correct expression; cf. on ver. 1. The second מלך might have slipped out by homoioteleuton.

ויפלו שמה. Rather the followers of the kings, for the king of Sodom (ver. 17) at least escaped.

הָרָה. הַר, with the acc. ending ה, implying motion towards, '*mountainwards*.' The form is pointed with ־ instead of — , because the short a (pathach) before a guttural with long a (qameç) is changed into é (seghol); cf. הָחֶכֶם for הַחֶכֶם, Ewald, §§ 70 a, 71. הָרָה, however, seems to be the only instance of this with ר. Delitzsch compares סָלָה for סִלָּה, the doubling being resolved, and the — changed into ־ ; cf. his *Commentary on the Psalms*, 4th ed., p. 83.

11. רכש. LXX, ἔκτισεν, reading the word as though it were רָכַשׁ.

13. ריבא הפליט. '*And the fugitive came*,' i.e. 'the fugitive or escaped one, who in such cases is wont to come,' see esp. Ez. 24, 26. 33, 21. 22. Or it may be taken as a collective. On the article with פליט, cf. Ewald, § 277 a; Ges., § 109. Rem. 1 c; M. R., § 68; cf. המניד, 2 Sam. 15, 13.

העברי. '*The Hebrew*.' עברי means '*one who has come (from the other side of) a river*.' This name was given to the Israelites by the Canaanites; the name being Hebrew,

the people who gave it them must have spoken the same language as they did. It is only used in O. T. to or by foreigners, or when the Hebrews are mentioned in opposition to other nations. The name Israelite was, on the other hand, a patronymic, and the national name used by the people themselves. The river from beyond which the Hebrews came is, according to some, the Euphrates; so most commentators. Reuss and Stade prefer the Jordan, on the ground that the Hebrews on their return from Egypt spent some time in the land east of Jordan, leaving the Canaanites in possession of that on the west, which, however, does not seem very conclusive against the general view. LXX render it here τῇ περάτῃ, Vulg. '*Transeuphratensis*.' Another explanation is that עברי is a patronymic from עבר, mentioned as an ancestor of Abram, 10, 24. 11, 14. 15. Num. 24, 24.

באלני ממרא. Cf. on 12, 6. The terebinth grove being named after the Amorite Mamre, who possibly owned or planted it.

והם בעלי ברית אברם. '*They being confederates of Abram's*,' notice the circ. clause. The text literally translated is, '*And they (were) owners of a covenant with A.*;' בעל being used to form an adjective here, as in 37, 19 בעל החלמות = '*dreamer*;' 49, 23 בעלי חצים = '*bow-men* (lit. *arrow-men*);' בעל שער = '*haired*,' 2 Kings 1, 8; בעל כנף = '*winged*,' Prov. 1, 17, etc. Cf. Ges., § 106. 2 a; M. R., § 79. 6 d. We have a similar expression to בעלי ברית in Neh. 6, 18, viz. שְׂבִיטָה. The phrase בעל ברית occurs nowhere else. In Judg. 8, 33. 9, 4 it is a proper name.

14. וירק is the imperf. apoc. Hif'. of רוק = '*to empty out*,' e. g. arrows from a quiver, or a sword from the sheath, Ex. 15, 9. Lev. 26, 33. Ps. 35, 3; but only in this passage and Ps. 18,

43 with a personal object. Render, '*Let loose.*' LXX have ἡριθμῆσαε, '*mustered*,' reading וירק as though it were וירק, which the Heb.-Sam. has, and which seems to have been the reading of the Sam. text, which has מניא 'recensuit,' and the Vulg. '*numeravit.*'

חניכיו ילירי ביתו. חניכיו = '*his tried ones*;' cf. the Arab. حنّيك = '*experienced*.' LXX, τοὺς ἐδούλους, who were ילירי ביתו, '*home-born slaves*,' as opposed to מקנת כסף, 17, 12. 23, who were purchased slaves (or נִיר, Ex. 23, 12); cf. the similar phrases, בן-בית, 15, 3; בן-אמה, Ex. 23, 12.

חניך only occurs here.

דן, i. e. Laish, on the north-east frontier of Canaan, which in the time of the Judges received the name of Dan, Josh. 19, 47. Judg. 18, 29.

15. ויחלק עליהם, lit. '*he divided himself against them*,' i. e. '*he divided his forces and came against them*;' cf. Job 1, 17. 1 Sam. 11, 11, for a similar manoeuvre. For the *cstr. praegnans* cf. on ver. 3.

חובה is on the left, i. e. north of Damascus, identified by Wetzstein with Ḥoba, twenty hours north of Damascus, in the neighbourhood of Ḥims and Tadmor; cf. Del., *Gen.*⁴, p. 561.

17. עמק שוה הוא עמק וגו'—mentioned again 2 Sam. 18, 18, as the place where Absalom set up his monument—is hardly identical with עמק שוה קריתים ver. 5, as it is now mentioned as though it were not previously known, and its position not far from Salem is against this identification, cf. ver. 18. It is usually—following Josephus, notice *Ant.*, vii. 10. 3, that Absalom's pillar was two stadia distant from Jerusalem—supposed to be in the neighbourhood of Jerusalem.

18. שֶׁלֶם. Generally taken as Jerusalem, so Del., Kn.,

Targg., Hieron. (*Quaest.*), Joseph., etc. Others, Roed. in Ges., *Thes.*, and Tuch, identify it with the *Σαλείμ* of John 3, 23, cf. Judith 4, 4, which, according to Eusebius and Jerome, was eight Roman miles south of Scythopolis. In Ps. 76, 3 Salem is certainly Jerusalem. The objections to its being Jerusalem are: I. That this city lay too far south. II. That its old name was Jebus; cf. Judg. 19, 10. III. That Ps. 76, 3 is late, and the *שָׁלֵם* there is a late poetical abbreviation of *יְרוּשָׁלַם*. But as Del., p. 306, shews, Jerusalem would not necessarily be too far out of the way—whether Abram returned down the Jordan valley to Sodom, or took his way home through Samaria to Hebron—for the king of Sodom to come and meet him from the south-east, and Melchisedek out of Jerusalem. Further, the facts (I) that in Josh. 10, 1 there is a king of Jerusalem bearing the name *אֲדָנִי צִדֶק*, which is very similar to *מַלְכִּי־צִדֶק*, and (II) that the comparison of David, Ps. 110, 4, with Melchisedek would be far more suitable if he were king of Jerusalem, favour the identification with Jerusalem. The other two objections are not conclusive; it is quite uncertain that *שָׁלֵם* is a poetical abbreviation of *יְרוּשָׁלַם*, and that the old name of Jerusalem was Jebus is not of necessity fatal, as the name *שָׁלֵם* might have been intentionally chosen with some hidden significance, just like *מֹרִיָּה* 22, 2.

כֹּהֵן לֵאלֹהִים עֲלִיּוֹן = not 'the priest,' as A.V., but 'a priest of God most high,' so A.V.R.; see Ges., § 115. 2 a. *כֹּהֵן אֵל* (which, as a proper name (cf. *אֵל שָׁרִי*), has no article) might mean 'the priest,' or 'a priest;' but to avoid this ambiguity of meaning, the construction with the prep. *ל*, instead of the construct state, is chosen; cf. M. R., § 76 b; Ewald, § 292 a. 2. *עֲלִיּוֹן* in the O. T. when joined with *יְהוָה*, or *אֵל*, never has the article.

19. לאל עליון ברוך . . . ל *'blessed by God,'* after the passive denotes the agent; cf. 25, 21. Ex. 12, 16. Ges., § 143. 2; Ewald, § 295 c; M. R., § 51. 3. Rem. a.

קנה combines the double idea of *creating* and *possessing*. קנה is cstr. state, followed by two genitives; cf. M. R., § 75 c. Rem. a. Possibly the two words, heaven and earth, were conceived of as really forming one idea = *'the world,'* and so construed as though one word stood; cf. on ver. 1.

The phrase קנה שמים וארץ is only found in this chapter.

19^b to 20^a are poetical in form. Notice קנה for ברא or עשה, צירי for איביר, and מין, which occurs twice again, Hos. 11, 8. Prov. 4, 9; all poetical words, though צרים is also found in prose writings; also the poetical sounding אל עליון.

22. הרמתי ידי. *'I lift up my hand,'* i. e. *'I have, just at the moment of speaking, lifted up,'* the perfect is used for the immediate past; cf. Driver, § 10; M. R., § 2. 1; the meaning being, I swear by Yahweh, etc.; cf. Ex. 6, 8. Num. 14, 30. Deut. 32, 40 כי אשא אל שמים ידי (of God, always יד נשא, Del.); Dan. 12, 7 השמים אל וירם ימינו ושמאלו אל; see also Ex. 17, 16.

23. אם. The negative particle אם is often used in the oath-formulae. The oath-formula would run in full somewhat as follows: *'I swear, if I do so and so, may God,'* etc.; then the second portion being omitted, the first part came to have a negative force, so אם = *I will not*, and לא אם = *I will* (Num. 14, 28). Render, *'I lift up my hand . . . that I will not take from a thread even to a shoe latchet, of all which is thine,'* i. e. *'I will not even take the most trifling thing for myself.'* On this use of אם, see Ges., § 155. 2 f. N. B.; Ewald, § 356 a; M. R., § 168 β.

24. Render, *'Nought for me, only that which the young men have eaten, and the portion of the men who went*

with me: 'Aner, 'Eschol, and Mamre, let them take their portion.' Note the *casus pendens* ענר אשבל וממרא cf. 3, 12.

15.

1. שְׂכָרְךָ הַרְבֵּה מְאֹד = 'Thy reward shall be very great.' "אֲנֹכִי שְׂכָרְךָ וְנִי" can scarcely be taken as a second predicate to אֲנֹכִי, as this would rather require ו, and God cannot be regarded as Himself the reward.

הַרְבֵּה, inf. abs. Hif'. of רָבָה, see on 3, 16. This inf. (properly a subst.), which is generally used as an adverb, is here regarded as an adj., and used as a predicate; cf. מְעַט, used quite similarly in 47, 9 מְעַט וְרַעִים הָיוּ יָמַי שְׁנֵי חַיִּי 9; and תָּמוּל in Job 8, 9 כִּי תָמוּל אֲנַחְנוּ; Ewald, § 296 d; Ges., § 131. 2. The Sam. has a correction אֶרְבֵּה, which is easier.

2. וְאֲנֹכִי הוֹלֵךְ עֲרִירִי. Circ. clause. Render, 'Seeing that I am going to die childless.' הֵלֵךְ 'e *vita decedere*;' cf. 25, 32. Ps. 39, 14. 2 Chron. 21, 20.

עֲרִירִי, lit. = 'bare, naked,' but restricted by usage to one who has no children; cf. Jer. 22, 30. Lev. 20, 20. 21 (all).

וּבֶן מִשְׁק בֵּיתִי = 'and the son of the possession of my household,' = *my heir*. מִשְׁק from מִשָּׁק = 'to draw, to hold, grasp' (the form being perhaps chosen on account of its similarity in sound to דְּמִשְׁק) = 'possession;' cf. מִמִּשְׁק, Zeph. 2, 9.

בֶּן מִשְׁק in ver. 3, the construction being the same as in בְּרִית בַּעַל 14, 13, which compare. Theod., Vulg. render בֶּן מִשְׁק 'son of the manager,' i.e. 'of the steward,' בֶּן מִשְׁק being from מִשָּׁק, with the meaning, 'to go about busily,' cf. מָמַר from מָרַר; which is possible, but forced and unsuitable. The other VSS. vary. The LXX have ὁ δὲ υἱὸς Μασὲκ τῆς οἰκογενεῦς μου (their rendering of בֶּן בֵּיתִי in the next verse is ὁ δὲ οἰκογενής μου), τῆς οἰκογενεῦς being either a mistake

for *oikias*, or *vids* is a gloss, and the word should be *oikogenēs*; see Frankel, *Einf.*, p. 17. Onq. has יִבְר פִּרְנָסָא הָרֵן דְּבִבְיָתִי 'this nourisher who is in my house, he is the Damascene, Eliezer.' The Syriac has ܐܠܝܥܝܙܪ ܕܡܫܟܐ ܕܡܫܟܐ ܕܡܫܟܐ 'Eliezer the Damascene, the child of my house, he will be my heir.' Aq. has ὁ υἱὸς τοῦ πορίζοντος οἰκίαν μου, connecting מִשְׁקָה with מִשְׁקָה 'a cup-bearer.'

הוּא דַּמְשֶׁק אֱלִיעֶזֶר cannot be rendered with the Syriac ܐܠܝܥܝܙܪ ܕܡܫܟܐ ܕܡܫܟܐ 'Eliezer the Damascene' (so A. V., but A. V. R. 'Dammesek Eliezer'), for this would either be אֱלִיעֶזֶר אֱלִיעֶזֶר, or דַּמְשֶׁק אֱלִיעֶזֶר, or דַּמְשֶׁק אֱלִיעֶזֶר. Hos. 12, 8, which Gesenius cites in favour of this rendering, is not conclusive, the more correct rendering there being 'Canaan! in his hand are deceitful balances;' see Dr. Cheyne's *Hosea*, Cambridge, 1884, p. 115. Besides, בֵּן בֵּיתִי in the next verse is not compatible with this explanation, see on 14, 14. Ewald, § 286 c, renders דַּמְשֶׁק אֱלִיעֶזֶר 'Damascus of Eliezer,' i. e. the city of Damascus, regarded as a community with which Eliezer was associated; cf. נִבְעֵת שְׂאוֹל. A view which is possible, but somewhat forced; Eliezer himself might be called בֵּן מִשְׁק, but hardly Damascus. The LXX and Vulg. translate the two words as one proper name, 'Dammesek Eliezer,' which is contrary to usage, men never having double names. Del. considers אֱלִיעֶזֶר as in apposition to דַּמְשֶׁק, but one would hardly explain the name of a town by that of a person. Hitzig and Tuch reject הוּא דַּמְשֶׁק as a gloss; but this weakens the sentence, and, as Di. remarks, leaves the choice of the rare word מִשְׁק unexplained. Di., adopting Ewald's construction, explains as follows: 'These words could be well explained if Eliezer not only had a prominent position in Abram's household, but also was closely connected with Damascus;

then we might expect, failing other heirs, that Abram's property would in time fall to him, and return with him to Damascus when he went back thither. We certainly do not read of any such relationship between Damascus and Eliezer, but then this is the only passage where Eliezer is mentioned, and the Damascenes still in Greek times boasted of their connection with Abram' (cf. Del., p. 311).

3. **הֵן לִי לֹא נִתְּנָה**. Observe the emphatic position of לִי.

4. **הוּא** is inserted for emphasis, as in 3, 12 **לִי נִתְּנָה הוּא**, which compare.

6. **וְהָאִמִּן בִּיהוָה**. The perf. with waw conv. would here be quite out of place. It could hardly be frequentative, as believing in a person cannot be conceived of as a frequentative act. Like the other instances in 21, 25. 28, 6. 38, 5—cf. Driver, § 133. (2)—this is probably not a perfect with waw conv., but a case of the perfect with simple waw, where an imperf. with waw conversive would be expected.

וַיַּחְשְׁבֶהָ לוֹ וְגו'. Verbs of *considering* are either construed as here, with two accusatives, or with one acc. and the prep. ל; see M. R., § 45. 5 with § 51. 1 end; cf. 38, 15. 50, 20. In Ps. 106, 31 we have **וַיַּחְשְׁבֶהָ לוֹ לַעֲדָקָה**; and the LXX of this passage, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην (as though they read ל here), is quoted three times in the N. T., Rom. 4, 3. Gal. 3, 6. James 2, 23.

8. **בְּפֶה**. The pathach is not the article, but the preps. ב, ב, ל before many short pronouns are pointed with long a (cf. Ewald, § 243 b; Ges., § 102. 2 d), but with **פֶּה** the union is still closer, the vowel being doubled and the long a shortened into short a; see also Stade, § 134 f.; cf. **בְּפֶה**.

9. **מִשְׁלָשׁ**, not 'threefold,' i.e. 'three of each kind,' as Onq. and Rashi, but 'three years old.' This is the only passage

where it occurs in this sense, but doubtless the LXX are right in reading it in 1 Sam. 1, 24 (בפר משלש for בפרים שלשה).

10. **אִישׁ בָּתָּרוֹ לִקְרֹאת רֵעֵהוּ**. = 'each piece over against the other'; cf. on 9, 5 **אִישׁ אֶחָיו**, and the use of **אִשָּׁה** of inanimate things in Ex. 26, 3. 5. Ez. 1, 9. 3, 13.

וְאֵת הַצֶּפֶר לֹא בָתַר. 'But the birds he did not divide.' **צֶפֶר** is collective, as in Ps. 8, 9.

בָּתַר, a rare word; cf. Jer. 34, 18 f., possibly an allusion to this passage.

11. **הָעֵיט**. The generic use of the article, as in 14, 13, which compare.

הַפְּגָרִים 'the carcasses,' always used of dead bodies in Hebrew. In Syriac ܦܓܪܐ is used of a body, whether living or dead; cf. Bernstein, *Lex. Syr.*, p. 390 b. So **פָּגַר** in Chaldee; cf. Levy, *Chald. W. B.*, p. 254 b sub voce.

וַיִּשָּׁב אֹתָם. Hif'. of **נָשַׁב**. 'And he scared them away,' lit. 'blew them away.' The LXX read the consonants as **וַיִּשָּׁב** **אֹתָם** συνεκάθισεν αὐτοῖς.

12. **וַיְהִי הַשֶּׁמֶשׁ לָבוֹא**. Render, 'And it came to pass, when the sun was about to set.' The **וַיְהִי** does not here, combined with **לָבֹא**, form the predicate to **הַשֶּׁמֶשׁ**, but stands alone. **הַשֶּׁמֶשׁ לָבֹא** being a complete sentence in itself; **לָבֹא**, the inf. cstr. with **ל**, being used as a periphrastic future; cf. Hos. 9, 13 **וְאֶפְרַיִם לְהוֹצִיא לְהוֹרֹג** 'and Ephraim is for bringing forth,' etc., Is. 10, 32 **בְּנוֹב לְעֹמֵד** 'in Nob is he for tarrying;' Josh. 2, 5 **וַיְהִי הַשַּׁעַר לִסְגֹּר** 'and it came to pass, the gate being about to be shut;' cf. Driver, § 204 [cf. also § 165], where numerous instances are cited, and Ewald, § 217 d. b. Ges., § 132. note 1, and M. R., § 113, combine the **וַיְהִי** with the inf. cstr., which, here at any rate, is quite unnecessary.

תִּרְדָּמָה 'a deep sleep.' LXX here, and 2, 21, ἔκστασις, 'a trance.'

וְהָנָה אִימָה חֲשֹׁכָה גְדֹלָה. Render, 'And a very terrible darkness,' lit. 'a terror, great darkness.' חֲשֹׁכָה גְדֹלָה being an explanatory apposition to אִימָה.

נִפְלָה. The participle is more graphic than the perfect נִפְלָה would be.

13. בָּאָרֶץ לֹא לָהֶם. 'In a land not theirs;' cf. Hab. 1, 6 עַל רִיב לֹא לוֹ; Prov. 26, 17 עַל רִיב לֹא לוֹ. The relative, which here would stand in the nominative, being omitted, the antecedent being indefinite; M. R., § 159 a; Ges., § 123. 3 a; Ewald, § 332 a. 1; see also Wright, *Arab. Gram.*, ii. p. 343, the construction in Arabic being the same as in Hebrew.

וְעִבְדוּם. 'And they (the Hebrews) shall serve them (the strangers=the Egyptians).' LXX, καὶ δουλώσουσιν αὐτούς, cited Acts 7, 7, 'and they shall enslave them,' which would require עִבְדוּ; cf. Ex. 1, 14. Jer. 22, 13. עִבְדָּה with the acc. is δουλεύω; in Hif., or Qal with ב, δουλώω.

14. 'The nation which they shall serve am I judging,' Driver, § 135. 3. The participle as *futurum instans*; cf. on 6, 17.

16. וְדֹר רְבִיעִי. 'In the fourth generation.' LXX freely, τετάρτη δὲ γενεῇ. The construction strictly is (Ewald, § 279 d), 'And as a fourth generation, they shall return;' as in Deut. 4, 27. Zech. 2, 8. Jer. 31, 8; acc. of the complement.

17. 'And it came to pass, the sun having gone down.' הַשֶּׁמֶשׁ בָּאָה, being a circ. clause, by Driver, § 165, וְיָהִי does not belong to בָּאָה, which is accented on the penult., and is thus *perfect* (see Driver, foot-note, p. 21), and so incapable of being combined with וְיָהִי as predicate. Ryssel, *De Eloh. Pent. sermone*, p. 59, is surely in error when he speaks of בָּאָה as

participle ('ubi in participio באה nihil nisi notio diuturnitatis inest'). The ordinary editions and that of Baer have the accent on the penult.

ועלטה היה. The subject in the feminine is followed by the predicate in the masculine. Perhaps, as Müller suggests (M. R., § 39. Rem. a), עלטה was regarded as acc. after היה, 'and there became darkness (i. e. it turned to a darkness);' see also Ges., § 147. Rem. 2.

18. כרת . . . ברית, lit. 'to cut a covenant' = ὄρκια τέμνειν, *foedera icere*; on the difference between ברית ברית and חקים ברית, see on 9, 9.

נתתי 'I give,' lit. 'I have given;' the act is regarded as so certain of its fulfilment that it is looked upon as already accomplished; hence the use of the perfect in promises, contracts, etc.; see M. R., § 3. 1 a; Ges., § 126. 4; Dav., § 46. 2. 3; Driver, § 14; cf. 1, 29. 9, 2. 3.

מנהר מצרים. The southern boundary of the promised land is elsewhere (Num. 34, 5. Josh. 15, 4. Is. 27, 12) the נחל מצרים, the modern Wady el-'Arish, and this has led Knobel to identify the נהר מצרים of this verse with the נחל מצרים. But even if נהר can be used of smaller rivers and canals (2 Kings 5, 12. Job 14, 11. 28, 11. Ez. 1, 3. 3, 15), it seems more natural to identify the נהר מצרים here with the Nile or eastern arm of the Nile. In the time of David and Solomon (1 Kings 5, 1. 8, 65) the kingdom under their rule reached from the Euphrates to the Egyptian frontier.

נהר פרת. Cf. Ex. 23, 31. Deut. 1, 7. Josh. 1, 4. Is. 27, 12. Notice the difference of idiom. In English we say 'the river Euphrates,' while in Hebrew we find 'the river of Euphrates;' cf. M. R., § 79. 1; Ewald, § 287 e. b, who compares the German 'Rheinfluss.'

16.

1. **הגֵּר**, probably a Semitic name = '*flight*' (Arabic هَجَرَ '*to flee*,' هِجْرَةٌ '*flight*'), and scarcely, as she was an Egyptian, her real name. Perhaps, as Del. suggests, she was given to Sarai by Pharaoh, cf. 12, 16; and according to this the Midrash explains the name fancifully, as = **הָא אִגְרָא** '*behold, a reward*.' The Arab nomad tribe **הַגְרִים**, Ps. 83, 7, derive their name from **הָגֵר**.

2. **מִלְדַּת**, lit. '*away from bearing*,' i. e. '*so that I cannot bring forth*;' cf. 18, 25 **מַעֲשֵׂת**; 23, 6 **מִקְבֵּר מִתַּחַךְ**; 27, 1 **מִרְאֵת**, etc.

אֲבִנָּה as in 30, 3; cf. Ruth 4, 11. Ex. 1, 21. Deut. 25, 9, etc.

3. **עֶשֶׂר שָׁנִים לְשִׁבְתָּ**. **ל** in the place of the genitive, as in 7, 11 (and regularly in dates, Ex. 16, 1. 19, 1, etc.) **שָׁשׁ** מאות שנה לחיי נח; cf. the note there.

4. **וּתְקַל**, cf. 1 Sam. 1, 6 f., is the imperf. Qal (intrans.) of a verb **עָע** with —; cf. **יָרַד**, **יָמַר**, etc.; Ges., § 67. Rem. 3; Stade, § 510 g. The two forms of the imperf. are, I. **יָסַב**, with the **ב** doubled when it ceases to be final. II. **יָסַב** trans. (intrans. **יָסַב**), with the **ס** doubled. In **יָתַקַל** the doubling has been given up, and compensation made by lengthening the — into —, as is usual with gutturals; cf. **יָחַת**, **יָתַרַע**.

5. **חַמְסִי**. '*The wrong done to me*.' Obj. genitive; cf. on 9, 2. LXX, ἀδικουμαι ἐκ σὺς; Vulg. '*inique agis contra me*.'

וּבִינִיךְ. The point over the second yod (Mass. note, **בְּתַרְא** **נקוד על י'** *point on the last yod*) probably marks it as superfluous, because the form elsewhere is **בִּינִיךְ**, in pause **בִּינִיךָ**; cf. 17, 2. 7. The other passages where points are found over words in Genesis are, 18, 9. 19, 33. 33, 4. 37, 12.

7. וַיִּמְצְאוּהָ (cf. 1 Chron. 20, 2) is the companion form of וַיִּמְצְאוּ, which, however, does not occur in this verb; cf. וַיִּפְרֶהָ, 37, 33; וַיִּתְּנָהּ, 2 Chron. 20, 7; the imperf. taking the affix of the third pers. fem. sing. either in the form וְיִמְצֹא or וְיִמְצֶה.

עַל עֵין הַמַּיִם, probably the well-known fountain on the way to שׁוּר; hence the article.

דֶּרֶךְ עַן 3, 24. 'On the way to Shur;' cf. בְּדֶרֶךְ שׁוּר. החיים.

שׁוּר must have been somewhere on the frontier between Palestine and Egypt. Josephus, *Ant.*, vi. 7, 3, erroneously supposed that שׁוּר was Pelusium, which is סִין. Saadiah holds that שׁוּר was Gifâr, جفار. 'The Arab. geographers understand by the wilderness of Gifâr (as distinct from the wilderness of the children of Israel, or Paran), the desert strip of land—which required five or six days' journey to traverse—bounded on the east by the desert of Paran, between Rafia in Philistia, up to lake Tennis (Menzaleh), and from thence to Qulzum or Suez; in a word, the western declivity of the desert of Paran towards Egypt' (Dillmann). The name probably means 'wall.'

8. אֵי מִזֶּה בָּאת, more frequently the imperfect was used in questions after לָמָּה, מֵאֵין, etc., as being less outspoken and more courteous than the perfect. The perfect would= 'Whence hast thou come?' the imperf. 'Whence art thou coming?' or 'Whence mayest thou be coming?' Cf. Driver, § 39 γ; 42. 7.

אֵי מִזֶּה. Cf. Ges., § 150. Rem. 5; Ewald, § 326 a. מֵאֵין=simply 'whence,' with a verb or substantive, see Gen. 42, 7. Num. 11, 13. אֵי מִזֶּה is used similarly, but admits of being joined with a substantive, as 2 Sam. 15, 2 אֵי מִזֶּה אֵי עִיר אַתָּה; Jon. 1, 8 וְאֵי מִזֶּה עִם אַתָּה; but this is not frequent.

זֶה אֵי = 'where,' but is used rather of things (e.g. with בית, דרך, מקום) than persons; for which אֵיפָה is the common word, as in 37, 16.

11. הָרָה is a fem. adj.; cf. 2 Sam. 11, 5 אֲנֹכִי הָרָה; the masc. would be הָרֵה, like יָפָה, כָּלָה (fem. pl. כָּלוֹת, Deut. 28, 32).

יֹלְדָה. The participle fem. We have here the ground form of יֹלְדָה, which has remained unchanged, and not passed over into the segholate form יֹלְדֶת. This ground form reappears before the suffixes, e.g. יֹלְדֶתִי, יֹלְדֶתְךָ, etc.; cf. Dav., § 29, esp. p. 73. 2; Ges., § 94. 2. Ewald, § 188 b, supposes that as this form is only found when the second pers. is spoken about, the word was so pointed on account of its similarity with the second pers. fem. sing. It occurs again Judg. 13, 5. 7, but in Is. 7, 14, with the third pers., the pointing is יֹלְדֶת.

וְקִרְאתָ. Here the mother names the child, as in 4, 1. 25. 19, 37 f., etc.; in P the father, so 5, 3. 16, 15. 17, 19, etc. וְקִרְאתָ is pointed in Baer and Del. edition וְקִרְאֶתְךָ, in the common editions וְקִרְאֶתְךָ. The second pers. sing. fem. is, in verbs ל"א, usually pointed *without* the shewa; cf. Ewald, § 195 b, who mentions the two ways of pointing, and cites הָיִיתְךָ as well.

12. פֶּרֶא אָדָם. 'A wild ass of a man,' i.e. a man like the wild ass, who lives in the desert, wanders about at will, and cannot be tamed; cf. Job 39, 5. פֶּרֶא is the onager, Arab. فَرَّاء, *asinus ferus*; Assy. *purivu*. The construction is the same as in Prov. 21, 20 אָדָם כַּסִּיל; Is. 29, 19 אָדָם אֲבוֹנִי; and probably Is. 9, 5 פֶּלֶא יוֹעֵץ, 'the subordinated noun describing merely the relation of the individual [part] to the whole [genus]; the figurative to the actual,' Ewald, § 287 g; cf. M. R., § 79. 2. Rem. a; Ges., § 113.

ראי in *a* as a substantive, and paraphrasing *b*. Onq. has a paraphrase, אֵת הוּא אֱלֹהָא חַי כּוֹלָא אֲרִי אֲמַרְתָּ אֵת אֲנִי שְׂרִיתִי אֵת חַיָּא בְּתַר רְאִיתִי לִי 'thou art God, seeing everything; for she said, Here indeed I begin seeing (=living, so some moderns, Tuch, etc., a sense ראה does not bear), after He revealed Himself to me.' The Vulg., with 'Profecto hic vidi posteriora videntis me,' takes אַחֲרֵי, like אַחֲרֵי in Ex. 33, 23; cf. 2 Sam. 2, 23 באַחֲרֵי הַחַיָּה.

14. 'Therefore they called the well, well of the Living one, who sees me' (lit. *my seer*, see above). קרא is third pers. used impersonally (cf. 11, 9) = 'Man nannte den Brunnen.' The rend. 'Well of the living-one-of-seeing,' רְאִי as pausal form of רְאִי (see above), i. e. 'where one sees God and remains alive,' requires a reading רְאִי לְחַי, which is unnecessary, and presupposes a compound (Wortcomposition), which is impossible in Hebrew (Di.). Wellhausen, *Hist. of Israel*, Eng. transl., p. 326, proposes to emend the text thus, וְאֵת אֱלֹהִים רְאִיתִי וְאֵת אַחֲרֵי רְאִי 'have I seen [God and remained alive] after [my] vision?' cf. for the popular belief that one who sees God died, 19, 17. Ex. 3, 6. 19, 21. Mich. emends רְאִי לְחַי בְּאֵר 'well of the jawbone (i. e. rock? Judg. 15, 19) of vision.' With the naming of the well, cf. 22, 14. 28, 19. 32, 31.

The position of the Hagar-well is uncertain, see some identifications that have been proposed in Del., *Gen.*⁴, p. 321 f., who decides for its position on the road from Beer-sheba, along the 'Gebel-es-Sûr, which stretches from north to south.

בְּרֶךְ, position unknown.

17.

1. אֵל שְׂרִי. אֵל. The oldest and most general name of God, and restricted as a rule to Yahweh, but occasionally

used of other gods. The word is most common in poetry, elsewhere always with some qualifying word, such as עליון, וז, or as here שדי: it only takes the suffix of the first person אֲלִי. On אל, see Appendix II.

שְׁדִי, according to P the name of God revealed to the Patriarchs (see Di., *Exodus*, p. 54), 28, 3. 35, 11 (cf. 43, 14). 48, 3 (cf. 49, 25). Ex. 6, 3 (in all these passages, except 49, 25, with אל). In poetry and the poetical style (Ruth 1, 21) we find שדי alone, it is very often found in Job. Explained by the Rabbins as = דִּי (שֵׁ) · שְׁ 'he who is sufficient,' 'the all-sufficient,' but such compounded names are not found in Hebrew; so Aq., Symm., and Theod. Roediger in Ges., *Thes.*, supposes that שדי, which never has the article, is a plural form with the suffix of the first pers., like אֲדוֹנֵי, Ges., § 121. 6. Rem. 4; but אֲדוֹנֵי is the only clear instance of this. Del. supposes the ending ' is an adjectival ending, as in זֶכֶּי (Ζαχαῖος), חַיִּי, יִשְׁשִׁי; but this would presuppose a noun שר 'power,' which does not exist: and the adjectival suffix ' is only found in a few proper names, and may admit of another explanation. Gesenius took it to be a *pluralis majest.*, but it is doubtful whether a plural ending ' exists. Most moderns take it as an intensive adjective formed from שָׁדָה = שָׁדַד, with the pathach preserved, as in שָׁדִי = שָׁדָה, and the proper name שָׁדִי, Ewald, § 155 c. The form is thus similar to the nominal formation קָטַל; cf. חָלַשׁ, דָּוִי, with — instead of —; possibly, as Wright suggests, pointed thus by the Massoretes in accordance with the Rabbinical etymology of the word. The LXX render it always in Genesis by a pronoun, here ὁ Θεός σου; cf. 49, 25 and Ex. 6, 3 (αὐτῶν), but elsewhere (often in Job) they have sometimes παντοκράτωρ, sometimes ἰκανός. The Vulg. has 'omnipotens' here.

לפני = 'before me,' i. e. under my eyes, in consciousness of my presence, 24, 40. Is. 38, 3; different from התהלך את, 5, 22. 6, 9.

2. במאד מאד. Cf. on 7, 19.

4. 'As for me, behold my covenant is with thee, and thou shalt become a father of a multitude of nations.' אֲנִי is prefixed, as in 6, 17. 9, 9, for emphasis; it is opposed to וְאַתָּה, in ver. 9.

וְהָיִיתָ לְאָב. והיית, perf. with waw conv., though no imperfect precedes; compare the companion construction of waw conv. with the imperf. when no perfect precedes. So 26, 22 וּפְרִיטוּ; Ex. 6, 6 וְהוֹצֵאתִי; Driver, § 119 a.

אֲב, cstr. state for אָבִי, is chosen on account of the name Abraham. This form is also found in proper names, e. g. אֲבִישלום, אֲבִנר, but not so frequently as the longer form אֲבִי.

הַמֶּוֹן גִּוִּים. המון is used here instead of the more usual אֲבִרָהם, 28, 3. 35, 11, on account of the etymology of אֲבִרָהם, suggested by the writer in ver. 5.

5. וְלֹא יִקְרָא . . . אֶת שְׁמִךְ. The acc. after the passive verb as in 4, 18, which compare.

אֲבִרָהם, אֲבִרָם = 'exalted father;' not identical with אֲבִיר, where the י is the suffix of the first person, the name meaning, 'my father is high.' Di. offers an alternative explanation, 'Father of Raham or Ram,' i. e. 'the Height.' The etymology of the second name אֲבִרָהם given in the text is really no etymology, but merely a play on the words; cf. the etymologies given for קִין, נוֹחַ; the name being changed into Abraham, because thus pronounced, an assonance was produced between the הֵם of הַמֶּוֹן and אֲבִרָהם. אֲבִרָהם does not = *Father of a multitude*. The etymology is quite unknown. Di. suggests that it may

be a different—perhaps older—perhaps more Aramaic pronunciation of אברם, since with רום and רהם could be interchanged. A word רהם, = ‘*multitude*,’ does not exist; the connection with the Arabic word رَهْمٌ, mentioned by the Arabic lexicographers, being very precarious.

נתתיו . . . אב המון. נתן, with two accusatives, in the sense ‘*to make any one anything*,’ Ges., § 139. 2; M. R., § 45, 5; so 1 Kings 14, 7. 16, 2. Jer. 1, 5. The other construction with ל in place of the second acc. is equally common; cf. ver. 6. 48, 4. Is. 49, 6, etc.

לדרתם. = ‘*throughout their generations*’ (successively); the plural suffix is used, זרע being taken collectively. למשפחותם would be ‘*throughout their families*’ (contemporaneously). Formulae of this kind are common in P; so 8, 19. 10, 5. 20. 31. 32. 13, 3.

להיות לך . . . אחריו, i. e. Abraham’s descendants will stand in a close relationship to God as His servants, and be under His protection. He will protect and specially favour them, they will serve and worship Him as their God, Ex. 6, 7. Deut. 26, 17.

מגורים, ארץ כנען, and אחזה, are all marks of P. Also the phrase, ‘*Thou and thy seed after thee*,’ vers. 7–10.

המול לכם כל זכר. המול is inf. abs. Nif. of מלל or מול; cf. Ges., § 67. Rem. 5. The infinitive abs. being emphatically prefixed to indicate a command; cf. Ewald, § 328 c; M. R., § 106. 1 c; cf. Ex. 20, 8. Render, ‘*Every male to be circumcised*,’ i. e. ‘*let every male be circumcised*.’ Ges., § 131. 4 b. γ, prefers taking the inf. abs. as an imperative.

ונמלתם. is Nif. of מלל for נמלותם; a root נמל does not exist; cf. תמני, Num. 17, 28, for תמוני; התלת, where one

would expect הַטִּילוֹת, Ewald, § 234 e; Ges., § 67. Rem. 11; cf. on 11, 6. The perf. with waw consec. is in continuation of the imperative, which is implied in the last verse in the inf. abs. הַפּוֹל, Driver, § 112 (cf., however, § 113. 1, where it is explained on the analogy of Is. 5, 5).

בֶּשֶׁר is acc. of respect, as in 3, 15, which compare. See also 1 Kings 15, 23 חָלָה אֶת רִגְלָיו.

12. יִפּוֹל is imperf. Nif. of מָלַל (for יָפַל; the regular form, Job 14, 2); cf. תִּדְבְּרִי, Jer. 48, 2, as though they were from verbs עָוָה; cf. Ges., § 67. Rem. 5; Stade, § 504 e, who apparently regards יִפּוֹל as from a verb מוֹל.

וּבֶן שְׁמֹנֶת יָמִים. *'Every male, when eight days old, shall be circumcised for you throughout your generations.'* בֶּן שְׁמֹנֶת is a secondary predicate; cf. Is. 65, 20 בֶּן יָמִים; cf. Driver, § 161. 3.

נָכַר, a mark of P; so ver. 27. Ex. 12, 43. Lev. 22, 25. כָּל זָכָר and מִקְנֵה are also characteristic of P.

13. The repetition after ver. 12 is in the legal style of this writer (P); cf. 26 f.

14. *'The uncircumcised male who shall not be circumcised as to the flesh of his foreskin—that soul shall be cut off from his people, my covenant he has violated.'* The subject is placed first for emphasis, as a *casus pendens*, and taken up by הַנֶּפֶשׁ הַהוּא, instead of by a pronoun; cf. M. R., § 132 a; Driver, § 197. Obs. 2; Ex. 12, 15 and 17, 12.

עֲמִים = *'fellow-tribesmen.'* A peculiar use, found chiefly in one or two stereotyped phrases.

וְנִכְרְתָה. Being cut off from one's fellow-tribesmen is probably to be explained of sudden removal by God, rather than death inflicted by man; cf. Di., p. 245 et sq.; Del.,

p. 326. Tuch explains it as=מות יומת, but if this were here intended, it would probably have been added; cf. Ex. 31, 14.

ונכרתה is perf. with waw consec., after a *casus pendens*; cf. Ex. 12, 15 ונכרתה . . . כל אכל; Deut. 17, 12 והאיש אשר; יעשה; cf. Driver, § 123 a. ונכרתה הנפש והוא is a phrase characteristic of P; so Ex. 12, 15. 19. Lev. 7, 20 ff. Num. 9, 13.

הַפֶּר. Pausal form for הִפֵּר, so הִתִּז, Is. 18, 5; Ewald, § 93 a. 2; Stade, § 393 b. β; Ges., § 29. 4, c. note.

15. שָׂרִי. The name שָׂרָה, = 'princess,' being the feminine form of שָׂר. The meaning of שָׂרִי is not so clear; the LXX have Σάρα; so Σαῶν. Possibly the name שָׂרִי was an older form of the name שָׂרָה (with הִי fem.=הָ), (Di.). The ending 'י' is hardly an adjectival ending; cf. on שָׂרִי, ver. 1. Another explanation is that שָׂרִי is from שָׁרָה, 32, 29; and so = 'the contentious, disputing one;' cf. שָׁרָה = שָׂרִי, which is quite possible, but cannot be regarded as certain. Other explanations are that שָׂרִי = 'the merry one,' שָׂרָה 'one that makes merry, delights (erfreuende),' from שָׂר, which Di. says violates both the laws of sound and form; or from the Arabic سَرَوْ سَرَى 'generosus fuit,' so 'the liberal, generous one.'

17. הֲלֹבֵן. ה interrog. pointed with dag., acc. to Ges., § 100. 4; Dav., § 49. 2.

וְאִם שָׂרָה הִבֵּת. The repetition of the interrog. ה of the first member, after the וְאִם of the second member of a double interrogative clause, is uncommon [this seems to be the only instance]; cf. M. R., § 145; Ewald, § 324 c.

18. לֹא יִשְׁמַעֲאֵל יַחִידָה. = 'if Ishmael may live before thee,' and as no apodosis follows, 'would that Ishmael might live;' cf. Driver, § 142; M. R., § 147; Ewald, § 329 b; Ges., § 136. 2.

לו is also followed (exceptionally) by the imperative, 23, 13, or jussive, 30, 34.

19. וקראת . . . ילדת. The participle used as future, followed by the perf. with waw consecutive; so 6, 17. 48, 4; Driver, § 113. 1. The accent on וקראת is not thrown forward on to the last syllable by the waw conv., in accordance with the rule, that in the perfect Qal of verbs ל"א and ל"ה the waw conv. does not cause the accent to move forward, Driver, § 110. 4; cf. והיית, ver. 4.

20. ולישמעאל. 'And with regard to I.;' cf. 19, 21 אשר חלם 'also with regard to this matter;' 42, 9 גם לדבר הזה 'which he dreamt about them;' cf. M. R., § 51. 5. Rem. b; Ges., § 154. 3 e.

ברכתי . . . והפרייתי, the perfect with waw conv., after a prophetic perfect; so Deut. 15, 6 והעבטת ברכך; Num. 24, 17 וקם דרך כוכב . . . וקם, Is. 2, 11. 43, 14; cf. Driver, § 113. 1 ad fin.; M. R., § 24. 2 b. Rem. b; Ewald, § 342 b. 2.

נשיאם. נשיא is almost confined to P in the Pent. and Josh.

ונתתיו לגוי גדול; cf. 48, 4 לקהל עמים, both in P.

23. וימל is imperf. Qal of מלל or מול, the form with waw conv. and retrogression of the tone being the same in both verbs.

בעצם היום הזה. Cf. on 7, 13.

24. בהמלו is either reflexive, 'in his circumcising himself,' i.e. 'when he circumcised himself,' or better passive (see ver. 25, where Ishmael could hardly circumcise himself), 'in his being circumcised,' i.e. 'when he was circumcised.'

26. נְמוּל 'is the Nif. of מול, formed from the form מלל,' Ewald, § 140 a; see also Ges., § 72. Rem. 9; Stade, § 397 b, γ;

cf. נָחַר from חָתַת, נָחַר from חָרַר. Stade and Ges. both regard it, however, as the Nif'al proper of נָעוּר, comparing נָעוּר from עוּר.

18.

1. "וְהוּא יֹשֵׁב פֶּתַח וְגו'". Circ. clause, 'While he was sitting at the door of the tent.' LXX excellently, καθήμενος αὐτοῦ. "וְגו'" is acc. of place, in answer to the question 'where?' Ges., § 118. 1 b; M. R., § 41 b.

בַּחֶם הַיּוֹם, LXX μεσημβρίας; cf. 1 Sam. 11, 9, הַשֶּׁמֶשׁ; Neh. 7, 3, עַר חֶם הַשֶּׁמֶשׁ; see also on 3, 8, לְרוּחַ הַיּוֹם = 'at even.' חֶם הַיּוֹם = 'the heat of the day,' i. e. noon.

2. יִשְׁתַּחֲוֶה, in pause יִשְׁתַּחֲוֶה, is the apocopated imperf. of הִשְׁתַּחֲוֶה, a rare Hithpalel form, from שָׁחָה 'to bow,' formed by a repetition of the third radical; cf. מִמַּחֲוִים in 21, 16. יִשְׁתַּחֲוֶה is for יִשְׁתַּחֲוֶה, analogous to the segholate form שָׁחָה for שָׁחָה; cf. Ges., § 75. Rem. 18; Stade, § 502 a.

אֶרֶץ = 'to the ground,' lit. 'earthwards,' הָ (as the position of the tone shews) being the הָ of motion.

3. אֲדֹנָי is marked by the Massoretes קֹדֶשׁ 'holy,' i. e. that God is here intended; cf. the Mass. note on 19, 2, and Ges., § 121. 6. Rem. 4; Stade, § 359 e. The Sam. read the word אֲדֹנָי 'my lords,' as is clear from the use of the plural suffixes in בְּעֵינֶיכֶם, בְּעֵינֶיךָ, and עֲבַרְכֶם, עֲבַרְךָ, and the plural תַּעֲבֹר, תַּעֲבֹר. Dathe and Tiele correct the text into אֲדֹנָי; so Di., who points out that in this verse Abraham addresses one of the three men whom he, possibly, recognised as the leader of the party (contrast ver. 4, where all are addressed). Di. further considers that Abraham, in the course of the conversation, first discovers the divine character of his guests (13), for if he had perceived it at once, the honour he paid them would really be no honour, and the offering of food

and drink without meaning; further, it would have been no trial of Abraham's faith, had he known that it was Yahweh who conversed with him. Tuch, Knobel, and Del. follow the Massoretic punctuation.

אִם נָא מִצְאָתִי. נָא is added to shew the precativè nature of the entire sentence; cf. 30, 27. 33, 10. So Ges. in *Th.*, p. 834 b, 'si—quod opto magis quam sumere audeo—gratiam inveni.'

4. 'Let there be taken a little water, and wash your feet, and rest yourself under the tree.' The feet were washed before every meal; cf. 19, 2. 24, 32, Luke 7, 44.

תַּחַת הָעֵץ 'under the tree.' It is not necessary to take העץ collectively, as three people could very well sit down under one tree.

5. וְאֶקְחָהּ. The doubling may fall away from a letter pointed with sheva, provided it be not one of the aspirates ב, ג, ד, כ, פ, ת, in which case the doubling is usually (but not always) retained; cf. Ges., § 20. 3 b; Dav., § 7. 4, foot-note. Accurate texts mark the omission by placing Raphe (־) over the letter whose doubling is given up; cf. Stade, § 41. Render, 'And let me take a morsel of bread.' פֶּת לֶחֶם 'a morsel of bread;' cf. Judg. 19, 5; a modest way of describing the rich meal he will set before them (Di.).

כִּי עַל כֵּן = 'quandoquidem,' Ewald, § 353 a; 'for as much as,' the reason being adduced the second time by the demonstrative 'therefore' after the relative [conjunction]; cf. Ges., § 155. 2 d.

6. הָאֵהְלָה is accented on the penult., as the locative ה does not take the accent, and אֵהְלָה is a seg. noun: cf. Ges., § 90. 2 a; Dav., § 17, 3. In B. and D. there is a misprint here (see *Jesaias*, p. v, note): read הָאֵהְלָהָ. So חֲרָשָׁה, לִנְבָּה (13, 14).

“מהרי שלש וגו’ . *‘Bring quickly three measures of meal;’* מהרי, lit. “*hasten.*” מהר with the acc. is rare, so 1 Kings 22, 9. Is. 5, 19.

קמה is the acc., ‘*three measures in meal,*’ or ‘*as to meal,*’ the acc. perhaps being an acc. of respect; cf. Ges., § 118. 3. M. R., § 71. 4, regards קמה as in apposition, so apparently Ewald, § 287 i; cf. Ex. 9, 8 מלא חפניכם פיה; Ruth 2, 17 איפה שעורים.

סלת is in apposition to קמה, defining it more closely, ‘*meal, fine flour.*’ Three seahs of meal made an ephah, something over an English bushel. The large quantity was probably intended as a mark of distinction; cf. 43, 34. 1 Sam. 9, 22 f.

עגות. ג without dagesh; cf. B. and D., *Gen.*, p. 77. The cakes were small round cakes, baked in the hot ashes, so called from their round form. Greek ἐγκυφίαι, which word the LXX use here.

9. אלו, the points above the word probably point to a various reading לו; cf. on 16, 5.

10. כעת חיה = ‘*next spring;*’ explained, ver. 14, by למועד; in 2 Kings 4, 16. 17 we have the fuller phrase למועד חיה. LXX have κατὰ τὸν καιρὸν τοῦτον (from ver. 14) εἰς ὥρας, i.e. ‘*about this time next year.*’ The phrase literally translated = ‘*about the time when it revives,*’ i.e. ‘*when this time lives again,*’ cf. Ges. in *Th.*, p. 470. חיה does not qualify עת, which has the article, but is predicate; cf. Ex. 9, 18 פֶּעַת מָחָר ‘*about the time when it is to-morrow.*’ In 17, 21 we have the time stated more clearly, הזה בשנה האחרת, cf. 1 Sam. 1, 20 לתקופת הימים.

והוא אחריו. ‘*It (the door) being behind him (the speaker);*’ so the Massoretic text. The LXX, οὐσα ὀπισθεν αὐτοῦ, took הוא here as הוּא, cf. on 2, 12, and referred it to Sarah.

11. באים בימים = 'well on in days.' So 24, 1; Josh. 13, 1, etc.; cf. *προβεβηκότες ἐν ταῖς ἡμέραις* in Luke 1, 7.

חָרַל, as ver. 11 is a circumstantial sentence, explanatory of what takes place in ver. 12, חָרַל must be translated 'there had ceased.'

12. 'And Sarah laughed within herself, saying, After I have grown old, shall I have pleasure, my lord being old?' LXX, ἐγέλασε δὲ Σάρρα ἐν ἑαυτῇ, λέγουσα, Οὐπὼ μὲν μοι γέγονεν ἕως τοῦ νῦν. ὁ δὲ κύριός μου πρεσβύτερος; leaving אחרי untranslated, and apparently taking פְּלִתִי = בְּלִתִּי, and עֲרֵנָה = עֲרֵנָה = עֲרֵהָנָה.

Contrast the explanation of P in 17, 17.

14. היפלא מיהוה דבר. 'Is anything too hard (lit. wonderful, extraordinary) for Yahweh?' cf. Jer. 32, 17 לא לא; theממני יפלא כל דבר; Deut. 17, 8 כי יפלא ממך דבר.

מִיְהוָה. י pointed with shewa: so B. and D. Ordinary texts have מִיְהוָה, without shewa. The shewa is inserted according to the Massoretic note, quoted by Del. in his *Commentary*, p. 551 משה מפיק ובלב מכניס, i.e. 'Moses leads (Israel) out, and Caleb leads them in,' which is the Massoretic way of saying that the letters ה, ש, מ make the א of אדני—the vowels of which are always in the text placed under יהוה—heard; while after the letters ב, ל, כ, the א is not sounded as a consonant, e.g. בְּיָהוּה = בְּאֲדוֹנִי for בְּאֲדֹנִי; the latter part of the rule holds good for ו. So וְאֲדוֹנִי = וְיָהוּה for וְאֲדֹנִי; cf. Ges., § 23. 2; Stade, § 112 b. note (who gives instances, e.g. Mic. 4, 13. Neh. 8, 10. Gen. 40, 1 (cf. B. and D.'s editions here), where — does not become —).

15. לא כי צחקת. 'nay, for (i.e. but) thou didst laugh,' לא כי, as in 19, 2. 42, 12.

16. ואברהם הלך עמם לשלחם. 'while Abraham

went with them to bring them on their way,' circ. clause, as in vers. 12 and 18; cf. Driver, § 159; M. R., § 152.

לשלהם. Cf. on 12, 20.

17-19. 'And Yahweh said (i.e. to Himself), Shall I hide from Abraham what I am going to do, (18) seeing that Abraham will surely become a great and powerful nation, and all the nations of the earth will bless themselves in him? (19) For I have chosen him, to the end that he may charge his sons, and his house after him, and that they may observe Yahweh's way, by doing righteousness and right; so that Yahweh may bring upon Abraham that which He hath promised concerning him.'

17. המכסה, the participle preceding the subject, as in Num. 11, 29. Ez. 9, 8; see Driver, § 135. 4.

18. יהיו יהיה. הִי is for הָיָה, the Hōlem quiescing in a Waw, instead of a He; cf. 26, 28 רָאוּ; Is. 22, 13 שָׁתוּ; see Ges., § 75. Rem. 2; Stade, § 623 a.

ונברכו. Cf. on 12, 3.

19. ידעתיו. Cf. Amos 3, 2. Hos. 13, 5, ידע here, and in the two passages cited, = 'to know a person thoroughly,' and so, after becoming well acquainted with him, 'to choose or select him,' almost = בחר; cf. a similar use of προγινώσκειν, Rom. 8, 29.

למען אשר, stronger than כִּי, = 'eo consilio ut,' 'with the intention of,' 'to the end that,' A.V.R., always introduces the intention; so Lev. 17, 5. Deut. 3, 4. Jer. 42, 6; Ewald, § 337 b; Ges., § 155. 2 e. A.V. is incorrect, למען always = ut.

למען אשר יצוה . . . ושמרו. Cf. on 12, 13.

The LXX have ἡδεν γὰρ οὗτοι συντάξει, misunderstanding the text; so Syriac and Vulg.

20. 'And Yahweh said, The cry concerning Sodom and Gomorrha, it is indeed great; and their sin, it is indeed very heavy.'

זַעֲקָה is *gen. object.*, as in 9, 2. 16, 5, which compare.

זַעֲקָה and חַמַּתָּם are *casus abs.* רָבָה has the accent on the penult., and so is third pers. perf. from רָבָה. Wellhausen renders, 'It is a report about Sodom and Gomorrha, that their sin is great, that it is very heavy;' ו before חַמַּתָּם being struck out; which Di. rejects on the grounds that זַעֲקָה does not mean 'a report,' and that God would not listen to a report.

כִּי = 'indeed' or 'it is the case that,' as in Is. 7, 9. Ps. 118, 10; cf. Ewald, § 330 b; unless it is assumed, with Lagarde and Olshausen, that שְׁמַעְתִּי has fallen out at the beginning of the sentence. The LXX omit כִּי.

21. 'I will indeed go down, that I may see whether they have altogether done according to the cry concerning them, that has come up to me.'

הַבָּאָה is pointed by the Massoretes as perfect, with the article; cf. Ewald, § 331 b; Ges., § 109. Rem. As this usage is rare outside the later books of the Bible, Ewald, l. c., and Di. reject it here, and point as a participle. M. R., § 92. Rem. a, points out (citing cases, e.g. 1 Kings 11, 9 and Gen. 12, 7) that the Massora itself varies in this point. The participle here is more natural, and only involves a change in the position of the accent, from the penult. to the last syllable; so 46, 27.

עָשׂוּ כָלָה, separated by the accents, so to be taken alone, כָּשֶׁלְחוּ כָלָה גֵּרֶשׁ יִגְרֶשׁ אֹתָכֶם as in Ex. 11, 1 כָּלָה = 'omnino,' as in Ex. 11, 1 כָּלָה גֵּרֶשׁ יִגְרֶשׁ אֹתָכֶם means 'to utterly destroy;' cf. Nah. 1, 8. Zeph. 1, 18.

22. **וַאֲבִרְהָם עֹדֵנּוּ עִמָּד לִפְנֵי יְהוָה**. According to a tradition found as early as the *Mechilta* (on Ex. 15, 7) and often repeated, this verse originally ran **וַיְהִי עֹדֵנּוּ עִמָּד לִפְנֵי אֲבִרְהָם**, but was altered as too anthropomorphic; **עִמָּד לִפְנֵי** having the notion of serving. But 19, 27 is against this, and all the versions follow the text as we now have it, and read **לִפְנֵי יְהוָה**. This and similar corrections, called *Tiqqune Sopherim*, are not to be regarded as real various readings, but merely as changes proposed by the Massoretes, to avoid expressing anything in the text that was repugnant to them; cf. Strack, *Proleg. Crit.*, p. 87. Geiger, *Urschrift*, p. 331, considers that **וַיְהִי עֹדֵנּוּ עִמָּד לִפְנֵי אֲבִרְהָם** is the real reading, citing the Talmud and Midrash in support of his view. There are eighteen such passages in the O. T., but only this one in Genesis. Cf. further, Strack, l.c., who cites authorities; also Bleek's *Introduction*, 4th ed. [Wellhausen], p. 624. The eighteen instances are given in Levy's *Chald. W. B. über die Targ.*, ii. p. 553 b; the larger Massora, on Num. 1, 1; and in the *Dikduke Ha-t'amim*, edit. Baer and Strack, Leipzig, 1879, § 57.

24. **וְלֹא חֲשָׂא לְמָקוֹם**. **נִשְׂא ל**, sc. **עָן** or **פָּשַׁע** = 'to take away the sin for any one,' so 'to forgive.'

25. 'Far be it from Thee to do according to this thing, to slay the righteous with the wicked, and that the righteous should be as the wicked, far be it from Thee; shall the Judge of all the earth not execute judgment?'

וְהָיָה . . . לְהַמִּית, the cstr. inf. breaking off into a perfect with waw conv.: the perfect is used here, as a possible case is stated, and not a fact; in which case we should find the imperf. with waw conv., as in 39, **וַאֲקָרָא . . . בְּהִרְיָמִי**; cf. Driver, § 118 (see the preceding section); Ges., § 132.

Rem. 2: so 27, 45 ושכח . . . , Ex. 1, 16 . . . בילרכן
כטוב . . . ואמרתי 28 Sam. 13, 2, וראיתן.

חללה = '*profanum* (lit. *in profanum*), *nefas tibi sit*.'
Del. compares the Targ.-Talmud חלין הוא לך '*it is unholy for thee*.' The ה is not the feminine ending, as the word is accented on the penult.; cf. 44, 7 חלילה לעבדיך.

מעשת, מן as in 16, 2, which compare.

27. עפר ואפר. Notice the alliteration, and cf. תהו
ובהו, 1, 2. נע ונר 4, 14. חוד והדר, Ps. 21, 6.

28. יחסרון, with the fuller ending -ון, preserved in Aramaic, and in classical Arabic (as the ordinary form); but only occasionally found in Hebrew; cf. Ges., § 47. 3. Rem. 4; Stade, § 521 a, a. See on 3, 3.

חסר being one of the verbs of *abounding* and *wanting*, takes the acc.; cf. Ges., § 138. 3 b; Ewald, § 283 b.

30. "אל נא יחר לאדני וגו'." '*O let not my Lord be angry, and let me speak*.' יחר is apoc. from יַחַר; the jussive is here used in asking permission; cf. M. R., § 8. 2; Ges., § 127. 3 b; Driver, § 49 β; so the cohortative ואדברה: cf. 33, 14. 50, 5.

19.

1. שני המלאכים = not as A. V. '*two angels*,' but '*two of the angels*,' i.e. two of the three mentioned in 18, 2. On the construction, cf. Ges., § 120. 1 a; M. R., § 96 b.

ולוש ישב. Circ. clause, as in 18, 1; cf. also on 9, 18. Render, '*While Lot was sitting in the gate*.' The city gate in the east was usually a vaulted entrance, with large recesses on either side; here business matters were settled, and the affairs of the town and all public matters discussed and arranged; cf. 23, 10. 13. 34, 20. Deut. 21, 19.

2. הִנֵּה נָא, with short *e* (Seghol) (only here; cf. Ewald, § 91 d) and *dagesh forte conj.*, is unique.

אֲדֹנִי is marked by the Massoretes בפתח וחול (i.e. 'pointed with pathach and profane,' i.e. 'not used of God').

סֹרְרוֹ נָא וְגו'. It was regarded as a neglect of the duties of hospitality to allow strangers to spend the night in the street; cf. Judg. 19, 15, and contrast with this inhospitality, 24, 25. Ex. 2, 20. Judg. 13, 15. 'The modern Arabs consider it a privilege to lodge strangers who may come to them, and often disputes arise as to who shall have this honour.' Kn. cited by Di.

והשכמתם השנים prop.= 'to shoulder or place on the shoulders,' i.e. to put one's baggage on the beasts of burden, which was done early in the morning, so 'to rise early, to resume the journey.' The verb is a denom. from שֵׁכֶם 'a shoulder,' or rather 'the portion of the back between the shoulders,' where any burden would be carried.

לֵא, with emphatic or euphonic dagesh; an unusual use of dagesh, generally considered to be for the purpose of securing a clear and distinct pronunciation of the consonant: cf. Stade, § 40 b, c; Ges., § 20. 2 a. Rem. 2; so קוֹמוּ צֹאוּ, ver. 14; ויאמרו לֵא 1 Sam. 8, 19; cf. Ex. 12, 31. Deut. 2, 24. It is only found in accurate editions and MSS. See also Del., *Commentary on Ps. 94, 12*, 4th ed.

3. מִשְׁתֶּה, prop. 'a drinking feast,' then generally 'a meal or banquet;' cf. 21, 8. 26, 30.

מִצוֹת = 'sweet or unsoured,' i.e. 'unleavened cakes' (from מִצָּץ 'to lap, suck'), and so more quickly prepared.

4. טָרִם וְגו'. Render, 'They had not yet gone to sleep, when the men of the city, the men of Sodom, surrounded the house, both young and old, all the people in a body.'

נִסְבִּי is third perf. pl. Nif^o. of סָבַב = נִסְבִּי. Nif'al being originally Naf'al; the pathach being thinned down into hireq; cf. Dav., § 25. Rem. a; Ges., § 51. 1; and compare the Arabic vii form اِنْقَطَلَ (in-qatala) and such Heb. forms as נִעְשָׂה, נוֹשֵׁב = נִיֻּשֵׁב (Dav., § 9. 1. Rem. b; Ges., § 24. 2 b); Wright, *Gram. Arab.*, i. p. 42. נִסְבֵּב becomes נִסֵּב, and the pathach under the nun, standing in an open syllable before the tone, becomes tone-long qameç: cf. Stade, § 86. 3; Dav., § 6. 2 b; see also Ges., § 27. 2 a.

מִקְצֵה = lit. 'from the end,' i.e. including the whole, so in Jer. 51, 31. Cf. Judg. 18, 2. 1 Kings 12, 31 (not 'of the lowest,' but 'of the whole body of the people').

5. הַלֵּילָה = 'to-night,' 'this night,' the article, as in הַיּוֹם, הַשָּׁנָה, has a demonstrative force: Ges., § 109. Rem.; Ewald, § 277 a. 3. So in 30, 15.

6. פֶּתַח . . . דֶּלֶת = 'the door of the house.' פֶּתַח = 'the entrance (gate).'

7. אַחֵי = 'my friends;' cf. 29, 4. Judg. 19, 23.

8. אֵל for אֱלֹהִים is found eight times in the Pentateuch and once besides (1 Chron. 20, 8), and always (except Chron. l. c.) with the article; see Ges., § 34; Dav., § 13. Rem. a; Stade, § 171 b. It is commonly explained as an archaism, but this is very doubtful.

9. נִשְׁתָּהֵלֵּא. So in correct editions; the ordinary editions have הִלָּאָה, with metheg, which is wrongly placed, as the tone is on the penult. LXX, Ἀπόστα ἐκεῖ. Vulg. 'recede illuc;' cf. Is. 49, 20 נִשְׁתָּהֵלֵּי 'stand away.' Render, 'Stand back.'

וַיֵּאמְרוּ הָאֶחָד . . . שְׁפוֹט. 'This one came in to sojourn and goes on playing the judge;' cf. 31, 15 כִּסְפוֹ אֶת אֶבֶל גַּם וַיֵּאבֵל

'and goes on to eat up our silver;' Job 10, 8 והבלעני 'and yet thou goest on to swallow me up;' cf. Driver, § 79, 'The action or its results continuing into the writer's present;' also Ewald, §§ 231 b, 342 a. 1 a.

שפוט. When the inf. abs. *follows* the finite verb, it generally denotes a continued or lasting action; cf. Ges., § 131. 3 b; Ewald, § 280 b.

הָאָחֵר. The ה is the article, *not* the ה interrogative.

11. בסנורים 'with blindness;' not absolute blindness, but temporary loss of sight; the word only occurs once again, 2 Kings 6, 18. Elsewhere we find עִוְרִין, Zech. 12, 4. Deut. 28, 28. סנורים is from סָנַר [Safel of נֹר] = 'to make blind,' which occurs in Aramaic; cited by Levy, *Chald. W. B. sub voce*, as occurring in Num. 16, 14 Targ. Ps.-Jon. (תסנור). The article is according to Ges., § 109. 3. Rem. 1 c. LXX, ἀπαρσία; Onq. שְׁבִרְיָא 'fatuitas;' Syr. ܡܢܬܘܬܐ 'illusiones.'

מִקָּטָן וְעַד גָּדוֹל. Cf. 1 Sam. 5, 9. 30, 2; lit. = 'from a little one even unto a great one,' i.e. 'all,' every one being regarded as either small or great, so the two extremes would embrace all persons. Cf. further, Dietrich, *Abhand. zur hebr. Gram.*, p. 206, who gives a list of other expressions for 'all,' 'nobody;' cf. Ex. 11, 5.

מִן . . . וְעַד, as in 14, 23, and often.

12. עַד מִי לְךָ פֹּה = 'Who hast thou still here?' i.e. 'hast thou any more belonging to thee in Sodom besides those in thy house?'

בְּתָנִים, perhaps collective = 'sons-in-law;' but the singular without the suffix is strange, as one would expect בְּתָנִי, which the Syr. has, ܒܬܢܝܬܝ. Di. conjectures that ובנ was

inserted between יך and חתנ, as no mention is made elsewhere of sons which Lot had before the destruction.

13. מִשְׁחָתִים אֲנַחֲנוּ. The participle is used of future time, with the subject following, as in 3, 5, which compare.

צַעֲקָתָם = 'the cry concerning them;' cf. on 18, 20.

אֶת פְּנֵי יְהוָה as in ver. 27. 33, 18. Ex. 34, 23. 1 Sam. 1, 22. Ps. 16, 10.

14. לִקְחֵי 'who were to take,' 'the takers of his daughters;' so Ewald, § 335 b, better than (LXX, Targ. Ps.-Jon., Kimchi, Del.) 'who had taken,' which would be more naturally expressed by אֲשֶׁר and the perf.; and Lot would scarcely leave his married daughters in Sodom without calling them away.

קוֹמוּ צֵאוּ. with emphatic dag. (see on ver. 2), to ensure the clear pronunciation of the צ between the two u-sounds.

... הִיָּה כֹ = 'to appear as,' for which there is no proper word in Hebrew; cf. 27, 12. 40, 10.

15. Render, 'And when the morning dawned, the angels urged Lot, saying, Take thy wife and thy two daughters that are with thee, lest thou be swept away in the punishment of the city.'

וּכְמוֹ הַשָּׁחַר עָלָה. כְּמוֹ = כְּאִשֶּׁר is rare and poetical, Is. 26, 18. Ps. 58, 8; cf. M. R., § 60; Ewald, § 337 c.

וַיֵּאָצֵּר is imperf. Hif. of אָצַר. The waw conv. is used after a time determination: so 22, 4 בְּיוֹם הַשְּׁלִישִׁי וַיֵּשֶׁא אֲבָרָהָם, 1 Sam. 21, 6 בְּצֵאתִי וַיְהִי, Josh. 22, 7 וַיְבָרְכֵם. . . . כִּי שִׁלְחָם; cf. Driver, § 127 b.

הַנִּמְצָאָה, lit. 'who are found,' i.e. who are with thee in thy house; cf. 1 Sam. 13, 15. 21, 4. The participle may often be rendered by the present, as in 4, 10. 16, 8. 37, 16, etc. הַנִּמְצָאָה probably refers to אֶת אִשְׁתְּךָ as well as to וְאֵת שְׁתֵּי בָנוֹתֶיךָ.

פן תספה. ספה = 'to be snatched off, carried away;' so 1 Sam. 12, 25. Num. 16, 26.

עון = 'punishment;' cf. 4, 13.

16. ויתמהמה, imperf. Hithpalpal of מהה; cf. יתמרמר from מרר, Dan. 8, 7; Stade, § 503.

בחמלת יהוה = 'through Yahweh's sparing him,' i.e. 'because Yahweh spared him,' the subject of the inf. construct following in the genitive; cf. M. R., § 117; Ges., § 133. 2: also Ps. 133, 1 נשבת אחים, Is. 47, 9 בעצמת חבריך. The inf. cstr. חמלת has the fem. cstr. ending; here intentionally, as חמלה יהוה could not be taken as construct state with a following genitive. The inf. with fem. ending ה is common, especially in particular words, viz. אָהָבָה, יִרְאַה, שָׁנְאַה, occasionally we find קָרְבָּה, דָּאָבָה, דָּבָקָה, חֲזָקָה; cf. Stade, p. 339; Ges., § 45. 1. Rem. b.

17. אל תביט. The jussive form תִּבְטֵם would rather be expected after אל, but cf. Ps. 121, 3 אֲלֵי־יְיָ, 1 Sam. 25, 25 אֵל יֵשׁוּעַ; cf. Driver, § 47; Ges., § 127. 3 c.

18. אֲדָנִי, noted by the Massoretes קדש אלהם; does not of necessity imply that Lot did not recognise that Yahweh was speaking with him, and that אֲדָנִי = 'my lords,' pausal form of אֲדָנִי; as in ver. 19 we find singular suffixes. The Syr. and Saadiah regard אֲדָנִי as חול, but the LXX, Onq., Vulg., and Sam. follow the Massoretes; so Del.

19. פֶּן־תִּדְבַּקְנִי. Imperf. with the so-called union vowel pathach instead of tsere; cf. 29, 32 יֹאֲהֲבֵנִי; see Ges., § 60. Rem. 2; Stade, § 636 b, who cites 1 Kings 2, 24 Kri וַיִּשְׁיבֵנִי, Is. 56, 3 יִבְדִּילֵנִי, Job 9, 18 יִשְׁפִּיעֵנִי.

וְכִמְתִּי. ו with pretonic qameç, the tone is not thrown forward, because the word is in pause; see Driver, § 110, 2. מִתִּי = מִתִּי. The perf. with waw conv., as in 3, 22, which compare.

22. **צוֹעַר**, probably one hour south-east of the Dead Sea, in that portion of the Araba which is now called Ghor eš Şáfia. In 14, 2. 8 its older name is given, **בִּלְע**; cf. Wetz. in *Del. Gen.*, p. 564, and Di., p. 256, who remarks that the name was still in existence at the time of the Crusades (Segor; cf. LXX, **Σηγώρ**); the Arab geographers call it Soghar or Zoghar, and the Dead Sea, the Sea of Zoghar. Grove, however, in Smith's *Dict. of the Bible*, art. *Zoar*, brings forward evidence in favour of a site for Zoar on the north of the Dead Sea.

23. **הַשֶּׁמֶשׁ . . . צָעָה**. 'The sun had risen over the earth when Lot came to Zoar;' cf. 44, 3. 4 . . . **הֵם יָצְאוּ הָעִיר** ; also 38, 25. Judg. 18, 3. Time or place determinations are generally subordinated to the main clause in a sentence; here and in the other instances cited, the time determination is co-ordinate, and placed first for emphasis; cf. Driver, § 169.

24. **מֵאֵת יְהוָה מִן הַשָּׁמַיִם**, the fire and brimstone are described as proceeding both *from Yahweh* and *out of heaven*, **מֵאֵת יְהוָה** and **מִן הַשָּׁמַיִם**; cf. 2 Kings 1, 12. Job 1, 16. Di. comparing Mic. 5, 6 supposes that **מֵאֵת יְהוָה**, like the Greek **ἐκ Διός**, was an archaic expression, similar in meaning to **מִן הַשָּׁמַיִם**, by which it is explained; cf. Ewald, *Hist. of Israel* (*Eng. Trans.*), ii. p. 157.

מֵאֵת = *παρά* with the genitive. **מִן** = *ἐκ*.

25. **וַיִּהְיֶה**. **מִהֲפָכָה** is a technical word, always used of the destruction of Sodom and Gomorrrha (to which there is at least an allusion even in Is. 1, 7), just as **מִבּוּל** is always used of the great Deluge.

¹ Baer and Delitzsch's reading **צָעָה** should be corrected into **צָעָה** : see *Jesaias*, p. v, note.

26. מאחריו *'from behind him,'* i.e. Lot; she was following Lot, and out of curiosity turned her face away from him.

28. עלה is pluperfect, 'The smoke had begun to ascend before Abraham looked.'

כקטר הכבשן. Cf. Ex. 19, 18: *'Like the smoke of a smelting furnace.'* כבשן = *'a smelting oven.'* תנור *'a baking oven.'*

29. בהפך את הערים. The inf. cstr. always governs its *object* in the accusative; cf. M. R., § 116; Ges., § 133. 1.

30. במערה. *'In the cave,'* either the generic article, as in 14, 13. 15, 11, or possibly a particular cave was meant, which the narrator could speak of as *'the cave,'* cf. 16, 7.

33. תִּשְׁקִינָה. *Scriptio defectiva* for תִּשְׁקִינָה; cf. Ges., § 47. Rem. 3. This defective form is found occasionally, but by no means uniformly, in the Pent. It occurs also elsewhere, e.g. in Ezekiel תִּשְׁקִינָה four times, with the full form also four times.

בלילה הוא. בלילה without the article—which would be expected, as לילה is defined—as being in itself definite; cf. 30, 16. 32, 23. 1 Sam. 19, 10 (all): see Ges., § 111. 2 b; M. R., § 85. Rem. c. This is a very rare variation for the more usual בלילה ההוא.

וּבְקֹמָה with a point on the ו; cf. ver. 35 בְּקֹמָה. Possibly the point refers to a various reading בְּקֹמָה, as in ver. 35. Hieron., *Quaest.*, ed. Lag., p. 30 (Appendix to the *Genesis Graece*), says: 'Denique Hebraei quod sequitur et nesciuit cum dormisset cum ea et cum surrexisset ab eo adpungunt desuper quasi incredibile et quod rerum natura non capiat coire quempiam nescientem;' cf. Strack, p. 88.

34. כמחרת. The ending חַ in this word is quite unique, and apparently without analogy; cf. Stade, § 308 d; Ges., § 80. Rem. 2 b, classes it among nouns with the bare fem.

ending ת, e.g. Canaanitish names of towns, cf. אפרת, בעלת, המה, and other names such as תמנת, prob. abbreviated for תמנתה, also נחלת, prob. for נחלתי; cf. Stade, l. c. Olshausen, *Grammar*, § 38 c, explains the form by contraction out of מאחרה. Another explanation (cf. Levy, *Chald. W.B.*, i. p. 330) is that it is contracted out of יום אחר; cf. the Aramaic word יום חרא = יומחרא.

36. מאביהן. מן is used intentionally instead of ל (38, 18 b), on account of the etymology in ver. 37; cf. vers. 32, 34.

37. מואב. LXX add the explanation, λέγουσα, Ἐκ τοῦ πατρός μου, i. e. מאב 'from the father' (like קין, נוח, not a strict etymology): another explanation is that the word is compounded of מי for מי 'water,' = מוי in Aramaic (cf. Is. 25, 10, and the prop. name מוה דבא, Moab. Stone, l. 8 = Biblical מי דבא, see Schlottmann, *Siegessäule Mesa's*, Halle, 1870, p. 41; and מופעת, Ktb., Jer. 48, 21; Kri, מיפעת (cf. 1 Chron. 6, 64), a town of the Levites, in the territory of Reuben, which afterwards belonged to Moab), and אב, the meaning being then 'semen patris.'

38. בן-עמי = 'son of my people,' after which the LXX insert, λέγουσα, Υἱὸς γένους μου. עמון = 'belonging to the people' (abs. then concrete) bears the same relation to עם as אנמון to אגם (Del.).

20.

1. ארצה הנגב. 'To the land of the south.' ה locative and the construct state; cf. Ges., § 90. 2 a; Stade, § 342 d: so Ex. 4, 20 ארצה מצרים; Gen. 43, 17 ביתה יוסף; Deut. 4, 41 מזרח שמש; other instances in Genesis are (?) 24, 67. 28, 2. 46, 1.

גרר, probably three hours south-east of Gaza, where

Rowlands found ruins bearing the name Chirbet-el-Gerâr ; on a broad and deep torrent, Gurf-el-Gerar, flowing from the south-east ; cf. Del., p. 344 ; Di., p. 262.

2. אֶל-שָׂרָה = 'concerning Sarah:' so ver. 13 אֶמְרִי לִי ; 32, 30 לְשִׁמִּי ; cf. Ob. 1, 1. Ps. 3, 3 ; see Ewald, § 217 c ; Ges., § 154. 3 e.

3. וְהוּא בִּעְלָתָּ בֶּעַל 'she being married;' so Deut. 22, 22 אִשָּׁה בִּעְלָתָּ בֶּעַל ; cf. Is. 62, 5.

4. צָדִיק גַּם דְּהוּי גַּם (emphasizing the following צָדִיק) = *εὖμος* ; cf. Ewald, § 354 a ; Ges., § 155. 2 a : so ver. 5 וְהִיא וְאִחְשָׁךְ נָם אֲנִכִּי 6 גַּם הוּא , ver. 6 גַּם הוּא .

6. מִחֲטָא for מַחְטָא, written according to the sound. Cf. 2 Kings 13, 6 הֲחָטִי ; Jer. 32, 35 הֲחָטִי . The Kri gives the ordinary form מַחְטָא . Cf. Stade, § 143 e. 2, who regards it as a mistake, like רָאוּ for רָאָה , יִצְאָתִי for יָצָאתִי , both written according to their pronunciation. Ges., § 75. 21 c, takes חָטָא as an instance of a verb לִ"א following the form of a verb לִ"ה , which is hardly correct, as then the form would be הִטָּוֹת .

7. לֹא נִתְּנָךְ לְנָגַע = 'I did not allow thee' etc. 'To let,' or 'allow,' is always expressed thus in Heb. ; so 31, 7 וְלֹא נָתַנּוּ 7 , אֱלֹהִים לְהָרַע ; Judg. 1, 34 נָתַנוּ לְרֹדֶת ; see Ges., § 142. 2. foot-note 1.

7. נָבִיא , as under God's protection ; cf. Ps. 105, 15. נָבִיא possibly comes from a root נָבָא = 'to express,' 'announce' (so quite commonly in Assyrian). The original meaning of נָבִיא is *active*, not *passive*, 'the announcer, speaker,' i. e. of God, or of divine mysteries: the form being an intensive form of the part. act.; cf. the Arabic نَبِيٌّ or نَبِيٌّ , a noun of the form نَعِيلٌ , with an active meaning like the Heb. חֲסִיל . Cf. Wright, *Arab. Gram.*, i. p. 151, and Fleischer in Del., *Gen.*⁴, p. 551. Bleek (*Einleitung*⁴, p. 306) thinks that נָבָא may be connected

with נבע = 'ebullire,' and so 'to pour forth words,' 'to speak,' נביא = 'speaker.' This however is doubtful, as נבא does not actually occur with the meaning 'gush up.' See a good note on נביא in Robertson Smith (*Prophets*, p. 389 f.).

ורחיה. Cf. on 12, 2.

וּאִם אֵינְךָ מְשִׁיב. 'And if thou art not going to restore;' the affirmative form would be אִם יֵשֶׁךָ מְשִׁיב; cf. 43, 5 וּאִם מְשַׁלַּח, neg.; and ver. 4 אִם יֵשֶׁךָ מְשַׁלַּח, affirmative. אֵין and יֵשׁ are often used thus in hypothetical sentences.

9. מַעֲשִׂים אֲשֶׁר לֹא יַעֲשֶׂוּ = 'deeds which ought not to be done;' cf. 4, 2 וְאַתָּה תִּמְשָׁל בּוֹ 'thou shouldst rule over him;' 34, 7 וְכֵן לֹא יַעֲשֶׂה 'so it should not be done;' Ex. 10, 26 מַה נַּעֲבֹד 'how we ought to serve;' see Driver, § 39 a; M.R., 7. 2 b.

10. מַה רְאִיתָ = 'what hadst thou in view?' so רֵאָה in Ps. 66, 18 אֲנִי אִם רְאִיתִי.

11. כִּי אָמַרְתִּי, supply עָשִׂיתִי from עָשִׂיתָ in ver. 10 '(I did it) because I thought;' cf. 27, 20. 31, 31. Ex. 1, 19.

רק. Knobel and Del. render (I) 'surely;' cf. Num. 20, 19 וְרַק אֵין דְּבַר; Ps. 32, 6 רַק לְשֹׁטֵף מִיָּם רַבִּים. (II) Di. prefers to translate 'only,' 'at least,' not considering the two passages above cited decisive.

אֵין יִרְאָתָא . . . וְהִרְגִּנִּי. 'There is no fear of God in this place, and they will kill me;' cf. 2 Sam. 14, 7 וְכִבּוּ 'and they will quench;' Gen. 34, 30 וְנִאֲסַפּוּ עָלַי.

12. 'And she is also really my sister, the daughter of my father, only not the daughter of my mother, so she became my wife;' cf. on 12, 19. Such marriages, though prevalent among other nations, e.g. in Canaan, Assyria, Persia, Egypt, Arabia, were forbidden in the Levitical law, Lev. 18, 9. 11. 20, 17. Deut. 27, 22. From this passage it would seem that they were customary also among the Hebrews in pre-Mosaic times.

13. **הִתְעוּ . . . אֱלֹהִים**, marked by the Massoretes קדש, to shew that the true God is meant, although the verb is plural; possibly the plural here is used because Abraham was conversing with a heathen. Cf. 35, 7, where probably the angels are included under **אֱלֹהִים**; see Ewald, § 318 a; Ges., § 146. 2. note. The Heb.-Samaritan text here, and 35, 7, read the singular. The later books of the Bible also avoid the plural; cf. Neh. 9, 18 with Ex. 32, 4.

16. **אֶלֶף כֶּסֶף** = 'a thousand shekels of silver.' שֶׁקֶל omitted (cf. 8, 5) by Ges., § 120. 4, 2.

The thousand shekels of silver could hardly be the value of the presents given to Abraham, ver. 14, for such a valuation of these gifts is here quite out of place; besides the present here mentioned is given to Abraham for Sarah, and on account of the insult she had suffered; whilst the one in ver. 14 was for Abraham himself.

הוּא refers to the gift, not to Abraham; as in the latter case, no reason would be assigned for giving the thousand shekels.

לְכָל אֲשֶׁר אִתָּךְ. The simplest way of taking these words seems to be Dillmann's. '*It is for thee, a covering of the eyes for all those who are with thee.*' לְכָל, introducing those whose eyes are to be covered, and לְךָ being *dat. comm.* Del. renders, '*See, this may be unto thee a covering of the eyes* (i.e. a propitiation which makes *thee* blind to what has happened, and *this* as though it had not happened; cf. 32, 21) *to all who are in thy neighbourhood* (a propitiation, in regard to their mistress who had been insulted).' The propitiation being made first to Sarah, and then to those who were with her. But this would rather require וְלִכְלָל, which LXX read *καὶ πᾶσαις*. Knobel and Tuch adopt another rendering,

'With regard to all that which has befallen thee;' which is forced and unnatural.

וְאֵת כָּל is separated from אֵת by the accents, and connected with וּנְכַחַת. Render, 'And among all (or "in the judgment of all," cf. Is. 59, 12) so art thou justified.' וְאֵת כָּל is taken by Tuch in close connection with אֵת 'for all which has happened (with) unto thee and (with) unto all.' But וְאֵת כָּל can hardly mean this, and nothing had happened אֵת כָּל 'with all.'

וּנְכַחַת probably ought to be pointed וְנִכְחַת, which is the usual form of the second pers. fem. perf. in a ל guttural verb, as the ו is difficult before anything but a second perf. To take the form נִכְחַת as second perf., comparing לָקַחַת, 30, 15, is unsafe, as לָקַחַת there is probably infinitive. Del. takes נִכְחַת as participle fem. standing for אֵת וּנְכַחַת, and renders, 'and with all justified,' viz. 'thou standest justified.' The Mass. points seem to intend וּנְכַחַת as perf. third pers. fem., which is pointed without shewa under the ת, to distinguish it from the second pers. fem. perf., which has shewa. The rendering would then be, 'And with regard to all—so it is settled;' but then the feminine would not be necessary.

הוֹכִיחַ = 'to procure right for any one,' so 'to justify, set right;' cf. Is. 11, 3. 4. נִכְחַת may here be either pass. of הוֹכִיחַ, with an acc. of the thing, Job 13, 15. 19, 5 = 'to represent as right;' or passive of הוֹכִיחַ ל, Job 16, 21 'to procure right for.' Ges. renders וּנְכַחַת 'and she stood reproved,' which is possible, but unsuitable, as Abimelech is not reproaching Sarah. It is possible that the sentence is corrupt.

פָּנֵי שְׁפָטָה in 32, 21. Job 9, 24 כִּסּוּת עֵינַי; cf. כִּסּוּת פָּנִים, Jer. 18, 23, of atoning, lit. covering, guilt; cf. also 1 Sam. 12, 3 וְאֵלֵינוּ (if the Mass. text is correct here, but see LXX, and

'life,' נעורים 'youth' (all nouns denoting space of time); cf. שמים, צוארים, nouns denoting extension of space; see Ges., § 108. 2 a; Ewald, § 179 a; cf. § 178 a, b; Stade, § 324 b.

3. הַנּוֹלֵד-לוֹ. Participle Nif'. of ילד, with the qameç shortened into pathach, on account of the following maqgef. Others take it as perf. Nif'. with the article הַנּוֹלֵד = נוֹלֵד; cf. on 18, 21.

יצחק. Other nouns (mostly proper names) formed after the analogy of the imperfect Qal are יַעֲקֹב, יִדְלָה, 22, 22, יִבְשָׁם, יִבְשָׁם, יִהְיֶה = יִהְיֶה, according to the pointing usually adopted by modern scholars (see App. II). יְשִׁימָה and יָקִים (in בית הישימות) are abstract nouns of this form; cf. also יֹנָה = 'a dove,' יַחְמוּר 'a stag'; see Stade, § 259 a.

5. בְּהִלָּל לוֹ. On the construction, cf. on 4, 18. בְּהִלָּל is accented on the penult. to avoid the concurrence of two tone-syllables, this shortens the tsere in the last syllable into seghol; see Ges., § 29. 3 b; cf. on 4, 17. Two tone-syllables may however come together, if the first word is separated from the second, by a distinctive accent.

6. 'And Sarah said, Laughter hath God prepared for me, every one who hears will laugh at me.'

יצחק לי. צחק with ל = 'to laugh at' (as is clearly shown by Job 5, 22. 39, 7. 18. 22. Ps. 59, 9), here rather in astonishment than in derision. A.V. 'will laugh with me;' so VSS., but incorrectly.

יצחק, with shewa resolved into hāteph pathach; so even where no guttural follows, as Jer. 22, 15 הַתְּמַלֵּךְ; Gen. 2, 12. 23.

7. מִי מִלֵּל וְגו'. Render, 'Who could have said to Abraham?' 'The perfect is used in questions to express astonish-

ment at what appears to the speaker in the highest degree improbable,' Driver, § 19; cf. 1 Sam. 26, 9 וְנָקָה . . . מִי נִשְׁלַח; Num. 23, 10 מִי מָנָה עֹפֶר; Gen. 18, 12 הִיתָה לִּי עֲדִנָּה; see also Ges., § 126. 5 a; M. R., § 3. 2. note a. LXX have ἀναγγελεῖ, 'who shall say.' Tuch renders, 'who says,' which would rather be יִגִּיד or יִמְלֹל, admitting, however, that the perfect in interrogative sentences usually refers to a past act.

מָלַל is only found in Hebrew three times again, viz. in Ps. 106, 2. Job 8, 2 and 33, 3. It is a common word in Aramaic for the Heb. רָיַר.

הִנִּיקָה בָּנִים. 'Sarah will suckle children:' is prophetic perfect, Driver, § 14; Ges., § 126. 4; M. R., § 3. 1 b; cf. Num. 24, 17 דֶּרֶךְ כּוֹכֵב; Is. 5, 13 לִכְנֹן גִּלְהָ עָמִי; Jer. 2, 26 בֵּית יִשְׂרָאֵל; and often.

כִּי יִנְצוּ אֲנָשִׁים is generic plural, as in Ex. 21, 22 . . . כִּי יִנְצוּ אֲנָשִׁים; Is. 37, 3 כִּי בָאוּ בָנִים וְגו'.

8. וַיִּגְמַל, pausal form, Ges., § 51. Rem. 2; Stade, § 504 b, who gives other instances, viz. וַיִּנְפֹּשׁ, וַיִּחַנֵּק, וַיִּאָּמַר.

9. מִצְחָק. So Baer and Delitzsch, who compare Ex. 32, 6 לְצַחֵק, Deut. 32, 11 יִרְחֹף, where the ordinary editions point (as they do here) with tsere; see Stade, § 88. 3 a. מצחק (LXX παίζοντα, with the gloss μετὰ Ἰσαὰκ τοῦ υἱοῦ αὐτοῦ; so Vulg. 'ludentem cum Isaac filio suo') = 'playing, sporting;' cf. Ex. 32, 6. Judg. 16, 25: צַחֵק in the Pi'el being always used in a good sense. A.V. here and 39, 14 render צַחֵק by 'to mock;' so Kimchi and some moderns, e.g. Baumgarten, Keil. Cf. Gal. 4, 29, where the apostle speaks of Isaac and Ishmael, ὁ κατὰ σάρκα γεννηθεὶς ἐδίδωκε τὸν κατὰ πνεῦμα.

11. עַל אֹדֶת = lit. 'on account of the circumstances,' then simply, 'on account of;' 'a rare and antiquated form of expression' (Di.).

12. **וְיִקְרָא לְךָ**; cf. 48, 16 **וְיִקְרָא בָהֶם שְׁמִי**. Render, 'In (or through) Isaac will a seed be called for thee,' i.e. 'in the line of Isaac will those descendants from thee come, who shall bear thy name, and as such be heirs of the divine promise, viz. the Israelites, who were the offspring of Abraham, chosen by God,' Kn. in Dillmann; cf. Rom. 9, 7. Heb. 11, 18; see also 17, 21.

13. Construction as in 47, 21. 13, 15; cf. note on 13, 15, also Ges., § 145. 2.

14. **וְהָמַת מַיִם**. **הָמַת**, cstr. state of **הָמַת**, a word which only occurs in this chapter, perhaps so pointed (Tuch) to distinguish it from **הָמַת** 'anger.'

שֵׁם is perfect, 'he placed it,' i.e. the skin of water. The clause is a circumstantial clause, appended without any connecting particle; cf. 44, 12 **וְהָחַל**; 48, 14 **וְשָׁכַל**; Judg. 6, 19 **וְשָׁם**; Driver, § 163; Ewald, § 346 a; M. R., § 153.

וְאֵת הַיֶּלֶד is acc. after **וַיִּתֵּן**, not **שֵׁם**, which at any rate would not suit the present narrative. LXX seem to have read **וַיִּשֶׂם עַל שִׁבְמָה אֶת הַיֶּלֶד**, *καὶ ἐπέθηκεν ἐπὶ τὸν ὄμους αὐτῆς τὸ παιδίον*, but badly, as Ishmael, cf. 17, 25, would be about fourteen years old. Vulg. better, 'tollens panem et utrem aquae, imposuit scapulae ejus, tradiditque puerum.'

וַיִּתְּעַ is imperf. Qal apoc. from **תָּעַה**. **וַיִּתְּעַ = וַיִּתְּעַ**, then with a helping vowel **וַיִּתְּעַ**, and lengthening hireq into tsere, **וַיִּתְּעַ**; cf. Ges., § 75. Rem. 3; Driver, p. 60. foot-note 2 (where the analogy between the apocopated forms of verbs **וַיִּתְּעַ** and the segholate nouns is noticed); Stade, § 545 d; cf. § 489 b.

בַּמִּדְבָּר בְּאֵר שֶׁבַע, i.e. the southern frontier of Canaan.

16. **לָהּ** is ethic dative; common with verbs of motion, esp. in the imperative; cf. **לֵךְ לְךָ**, 12, 1. 22, 2; **לָכוּ לָכֶם**, Josh. 22, 4; see M. R., § 51. 3. Rem. a. 3; Ewald, § 315 a.

"הרחק וגו' = 'about a bow-shot off,' lit. 'distant like the shooters with the bow.' הרחק is inf. abs. = 'making far;' cf. Ex. 33, 7. Josh. 3, 16; see Ewald, § 280 a; used here as an adverb (Ges., § 100. 2 d) = 'at a distance.'

מטחו is participle plural, cstr. state, Pilel from טח; cf. Ges., § 75. Rem. 18; Stade, § 155 b; also § 279, the word only occurs here.

אראה במות. ראה with ב, as in 44, 34; see Ges., § 154. 3 a. ad fin.

17. באשר הוא = במקום אשר, 2 Sam. 15, 21. Jer. 22, 12, and often.

18. יהחזיק את ירך בו, lit. = 'make fast thy hand on him,' i.e. 'take hold of him,' which is more commonly expressed without ב, יהחזיק.

19. באר מים. 'a spring of water.' באר = 'a spring,' בור 'a cistern for rain-water.'

ותשק is apoc. imperf. Hif'. of שקה, without a helping vowel; cf. on ver. 15: so ותבך, ver. 16, apoc. imperf. Qal of בכה.

20. ויהי רבה קשת. Three renderings are given: (I) 'And he became, as he grew up, an archer;' cf. Job 39, 4 יחלמו בניהם ירבו בבר; Zech. 10, 8 ורבו כמו רבו (N.B. רבה = 'to become great,' 'gross werden;' רבב = 'to be great,' 'gross sein'); so Hieron., which is not necessarily excluded by ויגדל. (II) Del. renders, 'And he became a shooter, (viz.) a bow-man,' קשת being a closer definition of רבה, and רבב = רבה (cf. 49, 23) and רמה (cf. Jer. 4, 29. Ps. 78, 9); cf. 13, 8. 1 Kings 1, 1; see Ges., § 113. (III) 'And he was growing up an archer,' i.e. became every day a more skilful bow-man; cf. on 4, 17, which perhaps is not quite so natural as I or II. LXX render ἐγένετο δὲ τοξότης, but whether they read the text

קִשֶׁת or רִבֵּה or קִשֶׁת, passing over רִבֵּה, is quite uncertain. The Vulg. takes רִבֵּה = *'juvenis,' 'factusque est juvenis sagittarius.'* Onq. has וְהָיָה רִבֵּי קִשָּׁתָא, which probably ought to be rendered, *'And the youth became an archer'* (רִבֵּי being Onqelos' translation of הנער or הילד in vers. 8, 14, 15, 16, 17); cf. Levy, *Chald. W. B.*, ii. pp. 395, 400. Di. adopts the reading of Kn. קִשֶׁת רִבֵּה *'a shooter of the bow,' 'a bow-man,'* cf. the rendering of the LXX: but there seems to be no real reason for altering the text. A passage somewhat similar to this is 1 Kings 5, 29 נִשְׂא סָבֵל. The Itureans and Kedarenes, both descendants of Ishmael, cf. 25, 13. 15, were celebrated as bow-men; cf. Is. 21, 17.

21. במדבר פארן. The desert-plateau lying between the Sinaitic peninsula, Idumea, and Canaan, bounded on the south by Gebel-el-Fêh, west and north-west by Shur, north by the wilderness of Sin, on the east by the Arábah and the Elanitic Gulf.

22-34.

22. LXX have here and ver. 32, καὶ Ὁχοῖς ὁ συμπαγωγὸς αὐτοῦ, probably a gloss which has crept in from 26, 26.

23. *'And now swear unto me by God here, that thou wilt not lie unto me or my offspring or offshoot.'*

הנה is not *'these things,'* but *'here,'* cf. 15, 16: properly *'hither'* (German, *hier, hierher*).

ולניני ולנכרי, only Job 18, 19. Is. 14, 22: notice the alliteration, and cf. on 18, 27. The two words always stand together = *'proles et soboles.'*

25. והוכח. Di. explains this on the ground that this conversation took place before the actual swearing, but one does not quite see why the writer should have used a perfect

with waw (apparently weak waw, as waw consecutive seems quite out of place here) to express this, and not the perfect separated from the waw by some intervening word; Driver, § 76. Obs. The perfect here seems to be the same as והאמין in 15, 6; cf. the note there.

באר המים, on the article, cf. on 16, 7.

26. לא . . . וגם . . . לא . . . וגם = 'neither . . . nor;'
cf. Num. 23, 25 תברכנו גם ברכ לא תברכנו

29. לְבִדְהָנָה (for the form לְבִדְהָנָה) = לְבִדְהָנָה; cf. the rare forms בְּלִנָּה, 42, 36; Prov. 31, 29, and בְּלִנָּה, 1 Kings 7, 37; הנה, which as a separate pronoun is pointed הִנֵּה, being affixed; cf. Ges., § 91. 1. Rem. 2; Stade, § 352 b.

הנה, not 'here,' but as in 25, 16. Zech. 1, 9. 4, 5; cf. Driver, § 201. 3; Ges., § 121. 2, where the pronoun is described as a sort of substitute for the copula.

30. כי את שבע. בי, like the *ὁτι recitantis* in Greek, introduces the words of the speaker.

תהיה לי לעדה. תהיה does not refer to בבשוח, but to the whole transaction, 'it shall be for a witness;' cf. Job 4, 5. Mic. 1, 9.

The number seven had for the ancients a special significance as the sacred number; cf. Ex. 37, 23. Lev. 4, 6; so solemn oaths were attested, either by the presence of seven witnesses (Her. iii. 8) or by the slaughter of seven animals, as here; cf. the word נִשְׁבַּע 'to swear,' probably a denom. from שבע 'seven' = 'to use or call seven' (*sich besiebenen*), so the name באר שבע may mean 'well of seven,' or 'well of an oath,' שבע = שְׁבַע; cf. the proper names אֵלִישַׁבַע, יְהוֹשָׁבַע.

31. באר שבע is the modern Bir-es-Seba' (بئر السبع), twelve hours distant from Hebron. Ruins are still to be seen

there, in the neighbourhood of which are two cisterns of excellent water.

33. **אֵשֶׁל** = 'tamarisk,' Arab. **أشج**. The renderings of the VSS., LXX *ἀρουρα*, Aq. *δενδρόν*, Sym. *φυτεία*, Onq. **נִי־צֶאֱ**, were perhaps intentionally adopted for the same reason as **מִישָׁרָא** in 12, 6 for **אֵלֶן**; see the note there, ad fin.

22.

2. **את יחידך** 'thine only one.' LXX *τὸν ἀγαπητόν*; cf. Prov. 4, 3, LXX. According to Frankel, *Einfluss*, p. 7, the rendering of the LXX was intentional, as Abraham had another son Ishmael. Isaac is called a **בֶּן יָחִיד**, as the son of Abraham by his own wife Sarah, not as the only remaining son after Ishmael was sent away; all through the narrative Isaac and Ishmael are regarded by the writer as standing in a different relation to Abraham; cf. chap. 21 with chap. 16.

אֶרֶץ מֹרִיָּה. 'To the district of Moriah;' cf. Num. 32, 1. Josh. 8, 1. 10, 41, where **אֶרֶץ** occurs again in the sense of 'district.' **מֹרִיָּה** with the article (cf. **הַיַּרְדֵּן** 'Ai,' 'Jordan,' **הַלְבָּנוֹן** 'Lebanon') is the name of the hill on which in later times the temple stood, 2 Chron. 3, 1. Jos., *Ant.*, i. 13. 1 f. This is the view usually adopted by modern expositors, as Del., Di., but is not without difficulties; Moriah was the later name for the Temple hill; the common name in use at an earlier period being Sion, and the whole district around the hill being called 'the district of Moriah,' would presuppose that it was a well-known name. Tuch prefers the view that **מֹרִיָּה** here = the **מֹרָה** in 12, 6, near Shechem, called Judg. 7, 1 **גִּבְעַת הַמֹּרָה**, on the ground of the LXX reading *εἰς τὴν ἐγγὺς τὴν ὑψηλὴν*, and in 12, 6 *τὴν δρῦν τὴν ὑψηλὴν*. But this Moreh was a place of no significance in the history

of Israel, and too far from Beersheba to be reached in three days. Further, no great stress can be laid on the reading of the LXX either here or in 12, 6, their translation being probably a mere guess, as it can hardly be a rendering of the Hebrew text. The VSS. render variously, and throw no light on the question. Vulg. has '*terram visionis*.' Onq. לְאֶרֶץ פִּילְחָנָא '*land of worship*.' Syr. אֶרֶץ הָאֻמּוֹרִי = לְאֶרֶץ אֻמּוֹרָא '*land of the Amorites*;' also Geiger, *Urschrift*, p. 278.

הַמְרִיָּה. The derivation is unknown, but seems to have been connected by a *play* with רָאָה; cf. vers. 8 and 14. For derivations of the word that have been suggested, cf. Ges., *Thes.*, p. 819, also a note by Prof. Cheyne in the *American Journal, Hebraica*, April, 1885, p. 252. It cannot mean '*shown of Jah*,' which would be מְרִאָּה (cf. מַעֲשִׂיהָ).

4. בְּיוֹם הַשְּׁלִישִׁי is connected by the LXX with וַיֵּלֶךְ in ver. 3, but incorrectly.

יִשָּׂא is the imperf. with waw consec. after a time determination; cf. on 19, 15.

5. נִלְכָּה. Cohortative, expressing the intention more strongly than the simple imperf.; cf. Driver, § 49 a.

כֹּה has here a local force, as Gen. 31, 37 (rare).

7. הִנְנִי, also pointed הִנֵּנִי, and in pause הִנְנִי; cf. Dav., § 49; Ges., § 100. 5; Stade, § 380. The suffix is a verbal suffix here with the nun demonstrative; cf. Stade, § 359 b. 4.

8. אֱלֹהִים יִרְאֶה לוֹ = '*God will provide him*' etc.; cf. 41, 33 וַעֲתָה יִרְאֵה פָרְעָה; 1 Sam. 16, 1 בִּי רֵאִיתִי בְּבָנָי לִי 17 רָאוּ נָא לִי אִישׁ.

12. '*And He said, Stretch not forth thine hand to the boy, and do not do anything to him; for now I know that thou art*

a *fearer of God* (cf. note on 4, 14); *for thou hast not withheld thy son, thine only one, from me.*'

וְלֹא חֲשַׁכְתָּ is almost = כִּי לֹא חֲשַׁכְתָּ, which would be more emphatic: ! here expresses a consequence; see M.R., § 148 c; cf. its use in the waw conv. in 20, 12, '*and so she became my wife*;' 23, 20; Driver, § 74.

מֵאוֹמָה from מֵאֹם '*a spot*,' '*a dot*,' then '*anything*;' cf. the French *point*.

13. אֶחָד. Sam., LXX, Targums, Pesh., forty-two Codices (Tuch and Wright) read אֶחָד, i.e. '*a single ram*,' rams in ordinary cases going about in flocks (Tuch), which is preferred by some, e.g. Ewald, but which is not so probable, for אֶחָד looks like an emendation of אַחֵר, and אַחֵר explains how it was that Abraham did not see the ram before. Geiger, *Urschrift*, p. 244, reads אֶחָד, regarding Isaac as the one lamb (das Opferlamm), and the ram caught in the thicket as '*the other*:' and thinks, that as this view was objectionable, the reading was corrected into אַחֵר, which was again changed into אֶחָד. This however is improbable. אַחֵר is not *temporal*, but *local* = '*behind*;' cf. Ps. 68, 26; so תַּחַת, as an adv., 49, 25, and a prep.: עַל, as an adv., 2 Sam. 23, 1, and a prep.

נִאֲחָז. Perf., so Baer and Del., '*it was caught*;' another reading is נִאֲחָזָה, participle, '*caught*;' so Theile.

בַּסִּבְכָּה. So Baer and Del.; cf. וַיִּהְיֶה, 2, 12. Ordinary editions point בַּסִּבְכָּה. Render, '*In a thicket*.'

14. יֵרֹאֶה = '*Yahweh sees*,' i.e. '*provides*;' cf. ver. 8; so LXX, Κύριος εἶδεν.

"אֲשֶׁר יֵגֹר. '*So that* (cf. 13, 16) *it is said* (i.e. "*people are in the habit of saying*"), *In the mountain of the Lord provision shall be made.*'

יֵרָאָה, = 'provision shall be made,' suits the context best; although the Nif'al has not elsewhere this meaning. Some render, 'On the mountain of Yahweh He (Yahweh) appears;' but this is very awkward, and the point to be explained is not so much Yahweh's appearance (there was no real vision, only a voice from heaven) as the providing of a substitute, ver. 8. Di. renders according to Ewald (§ 332 d), 'On the mountain where Yahweh is seen,' lit. 'On the mountain of Yahweh's appearing;' cf. Hos. 1, 2. Ps. 4, 8, which however gives no suitable sense; as one cannot regard it as a proverb to say, 'On the mountain where Yahweh appeared,' we should rather expect יֵרָאָה הָרִי 'the mountain where Yahweh appeared:' in either case the sentence is very incomplete. The sense 'provision shall be made' seems least objectionable; as the Qal clearly means 'to provide,' the Nif'al may be regarded as its passive, though no other instance of this use can be cited. The LXX, ἐν τῷ ὄρει Κύριος ὤφθη, would require יֵרָאָה יְהוָה בְּהָרִי. The text would be easier of explanation if יֵרָאָה at the end of the verse were pointed יֵרָאָה; so Vulgate.

16. כִּי introduces the contents of the oath; cf. 2 Sam. 3, 35. Jer. 22, 24:

17. וִירָשׁ. The imperf. with simple waw used as a jussive, 'And may thy seed possess the gate of thy enemies;' cf. 27, 29. 9, 27. 17, 2; Driver, § 134: the ordinary construction would be the perfect with waw consec. וִירָשׁ; cf. ver. 18, here possibly the imperf. with simple waw was chosen intentionally. וִירָשׁ would = 'and thy seed shall,' in continuation of אֲרָבָה.

20-24. A short notice of the families of Abraham's relatives in Mesopotamia, Nahor and Bethuel. It is probably inserted here, as Ribqah, Isaac's wife, was the daughter of Bethuel,

Nahor's son, Ribqah being specially noticed in ver. 23. The families here mentioned can only be partially identified.

21. ערץ. Cf. 10, 23, probably to be taken in a more limited sense here (Di.).

בזו is mentioned in Jer. 25, 23, together with Dedân and Têma, and so must be sought for in the neighbourhood of Edom. Elihu, Job's fourth adversary, was a Buzite, Job 32, 2. Del., *Par.*, p. 307, compares the land *Bâzu* mentioned in Asarhaddon's inscriptions.

קמואל אבי ארם. קמואל is otherwise unknown. In 10, 22 ארם is the son of Shem. Perhaps ארם here, as Di. suggests, was the name of a single people, ארם in 10, 22 being the name of a nation in a wider sense.

22. כשד. It is uncertain whether כשד is to be considered as the ancestor of the whole family of the כשדים, or of one tribe of the same, perhaps those who robbed Job of his camels, Job 1, 17 (Kn.).

חזו is very uncertain; the Arab geographers (cf. Di., p. 278) mention a *حَزِّي* in Mesopotamia, between Nisibis and Râs 'Ain. An Assyrian *Chazu* is found on the inscriptions (cf. Del., *Par.*, p. 306 f.), but its position is uncertain.

בתואל is unknown; ירלה is also unknown; פלדש is unknown as the name of a place; in 25, 20. 28, 5 it is the proper name of a person.

24. ופילגשו, *casus pendens*, the narrative being resumed by waw conv., 'And his concubine, whose name was R'uma, she bare;' cf. 30, 30. Is. 44, 12. Jer. 6, 19. Job 36, 7; Ewald, § 334 b; Driver, § 127 a; M. R., § 132 c.

פילגשו. פילגש, also פלגש, perhaps from פלג 'to divide;' the concubine dividing the married pair; for the ש added, cf.

the word חֶרֶם from חָרַם: the word has passed over from the Semitic into Greek and Latin, πάλλαξ, *pellex*.

מעכה, גחם, and תחש are all equally unknown; a town and district at the foot of mount Hermon, not far from Geshur; cf. Deut. 3, 14. Josh. 12, 5. 2 Sam. 10, 6.

23.

1. שְׁנֵי חַיֵּי פ'. The phrase "שְׁנֵי חַיֵּי פ'" is only found (in the Pent.) in P; so 25, 7. 47, 9. 28.

2. קִרְיַת אַרְבַּע. '*Arba city*,' so called perhaps from Arba, one of the giants who formed the original inhabitants of the land; cf. Josh. 14, 15. 15, 13. 21, 11. Others (Ewald, etc.) explain it as '*Four town*,' which is improbable, and contrary to Josh. 14, 15. 15, 13. In ver. 19 Mamre is identified with Hebron, and in 35, 27 the town is thrice named, Mamre, Kiryath Arba, and Hebron; so that Mamre was either another name of Hebron, or must have formed a portion of it, or have belonged to it. The LXX have an addition in their text, ἡ ἐστὶν ἐν τῷ κοιλώματι, perhaps a marginal gloss, occasioned by 37, 14 מעמק הברון. The Sam. also insert אַל עַמֶּק between אַרְבַּע and הוּא.

לְבַנְתָּהּ, with כָּף זַעִירָא, '*small Caph*:' there seems to be no reason for כ being written smaller than the other letters here, see another instance 2, 4, and the note there; cf. Strack, *Proleg.*, p. 92, who does not, however, mention this passage or 2, 4.

3. מֵתוֹ '*his dead*:' of common gender here, as in Lev. 21, 11. Num. 6, 6; contrast Zech. 11, 9 הַמֵּתָה '*the dying one*.' The distinction of gender in the case of a dead person being less regarded than in that of a living person (Del.); cf. Ges., § 107. 1. note; M. R., § 62.

אל בני חת. אל בני חת is only found in P: in 14, 13 they are called Amorites, and in Judg. 1, 10 Canaanites.

4. Family graves were not uncommon among the people of high rank; cf. Judg. 8, 32. 2 Sam. 2, 32. 1 Kings 13, 30, and Is. 22, 16, where Shebna the scribe hews out of the rock a sepulchre for himself.

תושב is characteristic of P.

6. As לאמר לו is a very unusual phrase (לאמר אליהם is found once, Lev. 11, 1), Hitzig's conjecture לו שִׁמְעֵנִי—which is adopted by most commentators, and brings the text here in accordance with ver. 13—seems preferable. So in ver. 15 we must read לו אֲדוֹנִי. לו then, here and ver. 13, will be followed by the imperative (cf. 17, 18 with the imperf.; 30, 34 with the jussive); cf. Ges., § 136. 2, 'Pray hear us.' 'In accordance with the politeness which both parties endeavour to shew (Di.).' LXX and Sam. understand לו as לא; then the text ought to be inverted אדני שמעני, as in ver. 11.

נשיא אלהים = 'a prince of God,' i. e. belonging to God, under God's protection, and blessed by Him, or 'a mighty prince;' cf. Ps. 36, 7. 80, 11.

במבחר קברינו, lit. = 'in the choice of our sepulchres,' i. e. 'in our choicest sepulchre,' cf. Is. 22, 7 מבחר עמקיך. The usual order of the words is here abandoned, the noun expressing the quality preceding, instead of following, the noun which it qualifies; cf. Ges., § 106. 1. Rem. 1.

יכלה = יכלא, a verb ל' following the conjugation of a verb ל'; cf. Ges., § 75. Rem. 21 c; Stade, § 143 e, note 1 a.

מקבר מתך; cf. on 16, 2 מלדת.

8. אם יש את נפשכם, lit. = 'if it is with your soul,' i. e. 'if it be your intention;' cf. 2 Kings 10, 15. Job 10, 13. 23, 14.

9. **המכפלה**. LXX, τὸ σπήλαιον τὸ διπλοῦν, Vulg. '*speluncam duplicem*,' i.e. a cave with two entrances or two compartments, from the root כפל; but—as may be seen from vers. 17. 19 and 49, 30—**המכפלה** is a proper name.

מלא בכסף = '*for full money*,' i.e. for its full value in money; cf. 1 Chron. 21, 22 **בכסף מלא** . . . **תנה לי מקום הגרן** . . . **לא בי קנה אקנה בכסף מלא** 24.

10. **לכל באי שער וגו'**. Cf. on 9, 10 and Ewald, § 310 a. "**באים ויוצאים** is the shorter form for **באים ויוצאים**. Render, '*With regard to all those entering the gate of his city*,' i.e. '*his fellow-citizens*.'

11. **לא אדני שמעני**. '*Nay, my lord, hear me*.' Hitzig and Maurer read **לא** as **לוא** = **לוי**; cf. vers. 13. 15, and see 1 Sam. 14, 30. 2 Sam. 18, 12, which is unnecessary, as **לא** suits the context better, Ephron refusing at first to receive anything for the field till Abraham presses it upon him. The same politeness and apparent unwillingness to sell anything, but rather to give it, still prevails in the east; cf. Del., *Com.*, 4th ed., p. 553.

נתתי is perfect of certitude, often used in contracts or promises; cf. Ruth 4, 3 **מכרה נעמי** '*No'omi is selling*,' 1 Kings 3, 13 **נתתי נתתי לך** **גם אשר לא שאלת נתתי לך**; Is. 43, 20 **בי נתתי במדבר** **גם אשר לא שאלת נתתי לך**; cf. Driver, § 13; M. R., § 3. 1 a; Dav., § 46. 2. 3.

13. '*And he spake unto Ephron in the ears of the people of the land, saying, If only thou—pray hear me—I give the money for the field, take it from me, that I may bury my dead there.*' The optative sentence beginning with **אם** is broken off, and continued with **לוי** and the imperative. Olshausen supposes that some words have dropped out of the text after **אתה**. Hitzig ingeniously renders **אם אֶתֶּה**, as perfect Qal of **אות** '*if thou art willing*,' which is quite suitable; but the Qal of

אוח occurs nowhere else, the verb being only found in the Nif'al; cf. 34, 15. LXX have ἐπειδὴ πρὸς ἐμοῦ ἐῖ, i. e. probably לִי for לוֹ; comp. 29, 34. 31, 5 (Driver).

15. Cf. on ver. 6. The LXX and Sam. have also read לֹא here.

16. עבר לסחר. 'Current with the merchants;' the art. is according to Ges., § 109. 1; M. R., § 68; cf. the shorter phrase in 2 Kings 12, 5 כסף עבר 'current money,' i. e. such as the merchants would accept. 'People had at that time no coins stamped by the State, but only bits of metal—which came into use through the requirements of trade—of a fixed weight, and possibly with the weight marked on them; these pieces were weighed to avoid any fraud,' Knobel, cited by Di., p. 281.

17. ויקם. 'So the field was ensured to Abraham;' cf. Driver, § 74 a; M. R., § 18. Rem. a. קום in this sense occurs again in Lev. 25, 30. 27, 14. 17. 19. This use of קום is peculiar to P.

לפני ממרא = 'before,' i. e. 'east of,' so על פני in ver. 19; cf. 16, 12.

18. בכל באי וגו'. ב corresponds to ל in ver. 10; it is distributive here, as in 7, 21, which compare.

19. שרה המכפלה. שרה מכפלה is only found in P; so again 25, 9. 49, 30. 50, 13.

ממרא הוא חברון. Observe that P never mentions the אלוני ממרא (13, 18. 14, 13. 18, 1), but calls the place ממרא; so 25, 9. 35, 27. 49, 30. 50, 13.

24.

2. זקן ביתו = 'the old one of his house,' i. e. 'the oldest;' so 42, 13 הקטן 'the young one,' i. e. 'the youngest one;' 2 Chron. 21, 17 קטן בניו 'his youngest son;' cf. M. R.,

§ 81 b; Ges., § 119. 2. Probably Eliezer is the servant here intended. The Targ. Ps.-Jon. mentions him here expressly by name. Each large household had a servant of this sort; cf. Joseph in 39, 4. 22, also 43, 16. 44, 1 אשר על ביתו. At a later period the office was one of the important posts at court; cf. 1 Kings 4, 6. Is. 22, 15.

שִׁים נָא יָדְךָ תַּחַת יָרְכִי = *'place thy hand under my thigh,'* i. e. swear to me; cf. 47, 29, which is the only other passage where this mode of swearing is mentioned. Some (Tuch, Del.) see a reference to circumcision in these words. Others (Di.) explain—from 46, 25. Ex. 1, 5. Judg. 8, 30—the words symbolically, as invoking his descendants to maintain the oath and avenge any infraction of it; cf. Di., p. 284, who cites an instance of a similar form of oath among the Bedouins in Egypt; also the following extract from the *Journals of Expeditions in North-west and West Australia*, by George Grey, vol. ii, p. 342, London, 1841: 'Genesis, chap. 24, ver. 9,' after quoting the verse from the A. V. the writer continues, 'this is exactly the form that is observed in south-western Australia, when the natives swear amity to one another, or pledge themselves to aid one another in avenging a death. One native remains seated on the ground with his heels tucked under him in the eastern manner; the one who is about to narrate a death to him approaches slowly and with averted face, and seats himself cross-legged upon the thighs of the other; they are thus placed thigh to thigh, and squeezing their bodies together they place breast to breast—both then avert their faces, their eyes frequently fill with tears—no single word is spoken, and the one who is seated uppermost *places his hands under the thighs of his friend*; having remained thus seated for a minute or two, he rises up and withdraws to a little distance without speaking, but an

inviolable pledge to avenge the death has by this ceremony passed between the two¹. Ibn Ezra in his commentary on the passage has the following: יש נא ירך תחת ירכי. אמר רמז למילה ואילו היה כן היה נשבע בברית המילה לא בשם והקרוב אלי שהיה משפט בימים ההם לשום אדם ירו תחת ירך מי שהוא ברשותו והטעם אם אתה ברשותי שים נא ירך תחת ירכי והאדון יושב והירך על היר כטעם הנה ידי תחת רשותך לעשות רצונך. *Some say this refers to circumcision; but if this were so, he would have sworn by the covenant of circumcision, and not by Jehovah. What appears most probable to me, is that it was a custom in those days for a man to place his hand under the thigh of him in whose service he was: the meaning would then be, "if thou art in my service, place thy hand, I pray, under my thigh;" the master would thus be sitting with his thigh on the (servant's) hand; the meaning being, "behold, my hand is under thy authority to do thy will;" and this custom still exists in India.*

4. כִּי = 'but,' after the negative; cf. Is. 48, 2; see Ewald, § 354 a (who compares the German *sondern* (not *aber*) after *nicht*), Ges., § 155. 1 e, ad fin. Fifteen MSS. and the Heb.-Sam. Codex read כִּי־אם.

לִבְנֵי לִיצְחָק. When the pr. name follows, the preposition must be repeated; when it precedes, it only stands with the pr. name; cf. 22, 20 לְנַחֲרֹךְ אַחִיךָ; see M. R., § 71. 1. Rem. a.

5. הִתְהַשְׁבֵּה. ה pointed with seghol before the guttural with qameç, Ges., § 100. 4; Dav., § 49. 2 d.

7. 'The God of the heavens who took me . . . may He (emphatic) send His angel before thee, and mayest thou,' etc.

¹ For this reference I am indebted to Prof. Driver, who kindly sent me a note he had received on this verse from Dr. Tylor, the Reader in Anthropology at Oxford.

יִשְׁלַח . . . וּלְקַחַתָּ. The perfect with waw conv. after the imperfect as a jussive; cf. 1, 14. 28, 3. 43, 14. 47, 29, and often; see Driver, § 113. 2 a, cf. § 111; M. R., § 24 b.

8. וְאִם לֹא תֹאבֶה . . . וְנָקִית. 'But if she does not consent, then thou art free.' נָקִית for נָקִיתָ, Ges., § 75. Rem. 7: the tone does not advance with ו conv. as the verb is a ל'ה verb; cf. Stade, § 470 b. note.

מִשְׁבַּעְתִּי זֹאת. משבעתי זאת without the article as regularly after a word with a pronom. affix; see Ewald, § 293 a; Ges., § 111. 2 b.

לֹא תִשָּׁב. Cf. the note on 4, 12.

9. אֲדֹנָיו is *pluralis excellentiae*, referring to Abraham; see Ewald, § 178 b; Ges., § 108. 2 b; cf. Stade, § 324 a; so 40, 1 לאֲדֹנֵיהֶם לַמֶּלֶךְ, of Pharaoh; 42, 30 אֲדֹנֵי הָאָרֶץ, of Joseph.

10. כֹּל טוֹב אֲדֹנָיו. LXX, ἀπὸ πάντων τῶν ἀγαθῶν; so 45, 18 אֶת טוֹב אֶרֶץ מִצְרַיִם; 2 Kings 8, 9 וְכָל טוֹב דְּמִשְׁקָא.

11. אֲרָם נְהָרִים. 'Aram of the two rivers,' i.e. Mesopotamia, Deut. 23, 5. Judg. 3, 8. The two rivers are usually identified with the Euphrates and Tigris. Halévy, cited by Di., p. 285, takes them to be the Euphrates and Chrysorroas. Di. himself thinks that the Euphrates and Chaboras (חַבּוֹר) are the two rivers intended.

11. אֵל בַּאֵר הַמֵּיִם, i.e. the fountain that is usually to be found near a town; cf. Ex. 2, 15; see Ewald, § 277 a.

12. הִקְרָה נָא. 'Pray cause it to meet me;' cf. 9, 22 for the omission of the acc., and the note there; see also 27, 20 בִּי הִקְרָה יְהוָה אֶלְהֶיךָ לִפְנֵי.

14. 'May it be that the damsel to whom I shall say, Pray

let down thy pitcher that I may drink, and she answer, Drink, and I will also water thy camels; (may it be that) her thou hast adjudged to thy servant Isaac, and thereby I shall know that thou hast shewn my master kindness.'

וְהָיָה is the perf. with waw conv., where no imperf. precedes, used as a precativè or mild imperative; cf. 47, 23 וּזְרַעְתֶּם אֶת הָאָדָמָה; Deut. 7, 9 וְיִדְעַת; Driver, § 119 d.

וְאָמְרָה . . . אֲשֶׁר אָמַר . . . וְאָמְרָה is perf. with waw conv. after an imperf. with אֲשֶׁר; cf. ver. 43, where the relative is avoided; so Lev. 21, 10 וּמִלֵּא . . . יוֹצֵק; Is. 56, 4 וְאֲשֶׁר יִשְׁמְרוּ וּבָחֲרוּ; Judg. 1, 12. 1 Sam. 17, 26; see Driver, § 115.

וְהָיָה . . . אֲשֶׁר is a *casus pendens*, resumed in אָתָּה, which stands before its verb for emphasis; cf. 28, 13. 26, 15; Driver, § 197. 1. The text is to be pointed הַנֶּעֱר, this word being of common gender in the Pentateuch, also in Ruth 2, 21; cf. Ges., § 107. 1. note; Ewald, § 175 b; Stade, § 309 d, who regards נֶעֱר as 'a remnant of an older period of the language, when the feminine ending did not exist.' The Kri directs the ordinary form to be read.

בָּהּ is not 'through her,' Ribqah, but 'thereby;' cf. 15, 8.

15. 'And it came to pass before he had done speaking, that, behold, R. was coming out,' etc. טָרַם כָּלָה, the perf. after טָרַם is very rare (Driver, p. 38. foot-note), contrast ver. 45 טָרַם אָכְלָה. The perfect after טָרַם is found again, 1 Sam. 3, 7 "טָרַם יָדַע אֶת יי" (if the punctuation is right), but immediately afterwards וְטָרַם יָגֵלָה; cf. בָּטָרַם, Ps. 90, 2 בָּטָרַם יִלְדוּ; Prov. 8, 25 בָּטָרַם הָרִים הַטְּבָעוּ; see Ewald, § 337. 3 c.

וְכִרְדָּה עַל שִׁכְמָה. 'With her pitcher on her shoulder,' circ. clause.

16. טָבַת מֵרָאָה. Cf. 12, 11 יָפֶת מֵרָאָה, and the note there.

בְּתוּלָה = 'a virgin,' from בָּחַל 'secludere,' the maiden who

lives in seclusion in her parents' home. עלמה from עלם, Arab. غَلِمَ 'to be strong,' 'fully ripe,' = the maiden who had reached a marriageable age, *puella nubilis*. In עלמה stress is laid on the fact that the maiden is of a marriageable age, in בתולה that she is a virgin; so here we have the addition ואיש לא ידעה.

19. עד אם כלו לשתת. 'Until they shall have finished drinking,' כלו being a future perfect; so עד אם דברתי, ver. 33. Is. 30, 17 נותרתם כתרן עד; and with the fuller phrase, עד אשר אם, Gen. 28, 15 עשיתי עד אשר אם; Num. 32, 17 עד אשר אם הביאנם; see Driver, § 17; M. R., § 3. 2; Ges., § 126. 5 c.

21. והאיש משתאה לה מחריש. 'And the man was watching her in silence.'

משתאה is the construct state before the preposition לה; cf. Ps. 2, 12; יושבי בארץ, Is. 9, 1; משחרי למרף, Job 24, 5; see Ewald, § 289 b; Ges., § 116. 1.

מחריש defines משתאה more clearly; cf. Num. 16, 27 בהנות ידיהם ורגליהם מקצצים היו מלקטים 7, Judg. 1, יצאו נצבים; Jer. 41, 6 ויצא . . . הלך . . . ובכה; cf. Ewald, § 341 b. 3.

22. על אפה is 'a nose ring;' cf. ver. 47, where על אפה is added; here the Sam. have וישם על אפה after משקלו, which Di. considers the original reading.

בקע is 'a half-shekel,' it occurs once again, Ex. 38, 26.

עשרה. שקל must be understood here, as in 20, 16.

23. בית אביך is acc. of place, as in 12, 15, which compare.

27. אנכי בדרך נחני וגו'. 'As for me, in the way hath Y. guided me.' אנכי, *casus penderis*; cf. 17, 4; see Driver, § 197. 4; M. R., § 129.

בדרך, i. e. without any mistakes, straight to the house of Bethuel; cf. ver. 48 בדרך אמת.

28. לבית אמה, i. e. to the female members of Bethuel's family. Ribqah, as a בתולה, would live apart from the men, among the females of the family.

29^b. וירץ לבן . . . אל העין. Di. regards this half-verse as out of place here [er greift in unerträglicher (durch ver. 10 nicht zu rechtfertigender) Weise dem ver. 30 vor], having been placed here, instead of after ver. 30^a (before ויבא), by a copyist's mistake. Knobel regards it as a duplette (i. e. the same thing narrated twice over); or in ver. 30, ויבא may be explained by Driver, § 76 γ, as giving a more detailed account of Laban's running.

30. כראת את הנזם. On the inf. cstr. without a subject, cf. M. R., §§ 111 b, 117; Ewald, § 304 a; 25, 26 בלדת אתם; 1 Sam. 18, 19 בעת חת את מרב; 2 Sam. 17, 19 באמר אלי כל היום 4; Ps. 42, 4 כנפל בהם בתחלה. The Sam. read the more correct form בראתו 'when he saw.'

הנה עמד. הנה, placed before the participle, as in 38, 24 וגם הנה הרה; Is. 29, 8 והנה אכל, to arrest the attention and give more liveliness to the narrative; cf. Ewald, § 306 d; Driver, § 135. 3. Obs. 1.

31. 'And he said, Come in, blessed of the Lord, why dost thou stand without, seeing I have prepared my house, and a place for the camels?' cf. ver. 56; Josh. 17, 14 ואני עם רב 'seeing I am a great people;' Judg. 3, 26 והוא עבר 'he having passed;' see Driver, § 160; M. R., § 152.

32. Laban is probably the subject to ויפתח and ויתן, as one can hardly suppose that Abraham's servant would be so inhospitably treated that he had to unsaddle his own camels. It would be easier if the text ran ויבא (instead of

(וַיִּבֶא), which Dathe and Olsh. prefer, but this again would require *את האיש* instead of *האיש*.

33. The Ktb. is וַיִּשֶׁם 'he (*Laban*) set,' imperf. Qal of שָׁם = שוּם; cf. 50, 26 וַיִּשֶׁם without Kri. The Kri here reads וַיִּשֶׁם 'and there was placed,' impf. Hof'al of שוּם, with pathach not qameç; see Baer and Del., *Genesis*, p. 77; Stade, § 500 γ, reads here וַיִּשֶׁם, the ordinary imperf. Qal of שוּם. Ewald, § 131 d, considers that the û of the passive here, 50, 26 and Ex. 30, 32 (סוּךְ from יוּסַךְ), has been sharpened into î.

38. אִם לֹא, prop. = 'if not,' after a negative 'but;' cf. (possibly) Ez. 3, 6 אִם לֹא אֱלֹהִים שְׁלַחְתִּיךָ; cf. Ges., § 155. 2 f.

אִם לֹא . . . תֵּלֶךְ . . . וּלְקַחְתָּ, so Ez. 20, 33 f. אִם לֹא . . . אֱמַלְךָ . . . וְהוֹצֵאתִי . . . וּקְבַצְתִּי; see Driver, § 115.

42-43. אִם יִשָּׁךְ . . . מִצְלִיחַ . . . וְהָיָה; cf. Lev. 3, 7 אִם יִשָּׁךְ מוֹשִׁיעַ . . . כִּשְׁבַּח הוּא מְקַרֵּיב; Judg. 6, 36 f. . . . וְהָיָה יִשָּׁךְ מוֹשִׁיעַ; hypothetical sentences with a participle, with or without יִשָּׁ or אִין in the protasis, and the perfect with waw conv. in the apodosis; see Driver, § 137 a; Ewald, § 355 b. 1; M. R., § 166. 2; cf. ver. 49, where an imperative takes the place of the perfect with waw conv. in the apodosis.

46. וַיֵּאָשֶׁת. The short form of the first pers. sing. imperf. in ל'ֹה verbs is not quite so frequent as the long. Böttcher, cited by Prof. Driver (*Tenses*, p. 89. note), mentions forty-nine instances of the short form, and fifty-three of the long. In the other persons, on the contrary, the full form is very exceptional.

48. וְאַשְׁתְּחוּהָ here, and וַיֵּאָצְיָהּ, Deut. 1, 16. 18, are the only instances of the first pers. with הָ־ in the Pentateuch; cf. Driver, p. 89. foot-note.

בְּדֶרֶךְ אֱמֶת 'in the right way;' cf. ver. 27.

49. 'And now, if ye are going to deal kindly and straight-

forwardly with my master, tell me; and if not, tell me; that I may turn to the right hand, or the left;' cf. ver. 42 f. and the authorities there cited.

55. ימים או עשור, lit.= 'days or ten,' i.e. 'a week or ten days;' cf. 4, 3 ויהי מקץ ימים; LXX, ἡμέρας ὡσεὶ δέκα. The Syr. has ܬܢܝܢ ܡܢ ܕܝܢܝܢ 'a month in days,' Sam. ימים או חרש; possibly, as Di. suggests, חרש has fallen out before ימים; cf. 29, 14. עשור=decas, 'a space of ten days.'

56. ויהוה הצליח דרכי. 'Seeing Yahweh hath prospered my way;' cf. ver. 31.

57. ונשאלה את פיה. 'And let us ask her, herself,' lit. 'ask her mouth,' i.e. let her speak for herself; cf. Josh. 9, 14 ופי לא שאלו לא שאלו; Is. 30, 2 ואת פי יהוה לא שאלו.

62. 'Now Isaac had come;' בא is pluperf., accounting for Isaac's presence when Ribqah arrived; cf. Driver, § 76. Obs.

בא מבוא בא usually would mean, 'had come from coming to the well,' etc., i.e. had returned from a journey thither. But לָבֵא is the more suitable word for a journey, and what one would rather expect to find noticed is, where he had come to, or where he was. Del. takes מבוא as a correlative of לָבֵא, 35, 16, or לָבֵא, Num. 13, 21 and often, and says 'בא מבוא' says more than מִבְּאֵר (Lagarde's emendation for בָּא מִבְּאֵר בָּא), that he had come to the well, but was not settled there, and now had come back from his journey thither,' which is much the same as the view first mentioned. Houbigant reads מֵעַם for מבוא, Lagarde מִבְּאֵר; but one does not see why the place where he came from should be noted. Ewald, § 136 h, renders, 'er war eben gekommen nach' (he had just come to), but how this can be got out of the Heb. text is not quite clear. Di. offers two

solutions of the question; either (I) to strike out מבוֹא, or (II) to read מדרֵב from the Samaritan and LXX, במדרֵב; the meaning being in the second case, 'Isaac had come to the wilderness of Beer-laḥayroi, for he lived in the south' (circ. clause, as in 19, 1).

63. לָשׁוּחַ variously rendered: I. 'To meditate,' either over his approaching marriage (Del.), or on matters connected with his flocks (Tuch); so LXX, ἀδολεσχεῖσαι, Vulg. 'ad meditandum in agro'; לָשׁוּחַ = לָשׁוּחַ in Ps. 119, 148; cf. 77, 4. 7. II. The Targg. Sam. etc. render, 'to pray'; cf. Ps. 102, 1 שִׁיחוּ, with תַּפְּלָה in the parallel member of the verse. III. Aq. ὁμιλεῖσαι and Sym. λαλεῖσαι take לָשׁוּחַ as = 'to talk.' IV. Knobel and Ewald render, 'to wail or lament,' comparing שִׁיחַ in Ps. 55, 3. 18. Job 7, 11, etc. (see ver. 67). V. Bött., *Neue Heb. Aehr.*, renders, 'to fetch brushwood:' the verb being a denom. from שִׁיחַ, but this denom. cannot be proved to exist from other passages; cf. Ibn Ezra, לֵלֶכֶת בֵּין הַשִּׁיחִים 'to walk between the shrubs.' VI. Ges. reads לָשׁוּט; cf. the Syr., which has ܠܫܘܬ 'to walk,' and ver. 65 הַהֹלֵךְ בַּשֹּׂדֶה. The renderings I and IV seem better than the others, perhaps IV (cf. ver. 67) fitting into the context a little better than I.

לפנות ערב, i.e. when the Oriental used to go out; cf. 3, 8 לרוח היום.

64. וַתֵּפֶל מֵעַל הַגִּמְלָה; so 2 Kings 5, 21 וַיִּפֹּל מֵעַל הַמֶּרְכָבָה. In Judg. 1, 14 (= Josh. 15, 18) we find צָנָה 'to spring quickly from the camel.' LXX here κατεπήδησεν.

65. מִי הָאִישׁ הַלֹּזָה. 'Who is yonder man?' cf. Ges., § 34. Rem. 2; Dav., § 13; Stade, § 172 b. הַלֹּזָה = the Arabic الَّذِي = who, which; it occurs again, 37, 19.

67. הַהֹלֵכָה שָׂרָה. אַהֲלִי with the article and ה of motion. The presence of the article before the noun, which

should be in the construct state, is explained by Ewald, § 290 d, Ges., § 110. 2 b, as a loose co-ordination of the two words, instead of the second being subordinate to the first; cf. Josh. 7, 21. Di. regards **שָׂרָה אִמּוֹ** as inexplicable, and considers that they are a gloss to bring about a closer connection with chap. 23.

25.

1. **אִשָּׁה**, not in the sense Sarah was, but a concubine; cf. ver. 6, where she is called a **פִּלְגֶשֶׁת**, and 1 Chron. 1, 32.

קְטוּרָה, pr. name = '*incense*.'

2. Many of the following tribes cannot be identified with certainty, as they have either disappeared at an early date, or become merged into other tribes. The genealogy occurs again in 1 Chron. 1, 32 ff. in an abbreviated form.

Keturah bare Abraham six sons (five if we regard **מֹדֵן** and **מִדְיָן** as one and the same).

זֹמְרָן, perhaps from **זִמְרִי**, a species of '*antelope*.' Knobel compares **זֹמְרָן** with *Zαβράμ*, the royal town of the *Κιναιδοκολπίται*, on the west of Mecca, on the Red Sea, mentioned in Ptol. vi. 7, 5, but whether they are identical is uncertain. Grotius and Del. consider the Zamareni of Pliny vi. 32 as more probable.

יִקְשָׁן is identified by Tuch with **יִקְשָׁן** (10, 26); by Ewald with **בִּישָׁן**, Hab. 3, 7; by Knobel with the *Κασσανίται* of Ptol. vi. 7, 6, south of the Kinaedokolpites, on the Red Sea, but these are the Gassanides (cf. Del. here and Di.).

מִדְיָן and **מֹדֵן**, the best known of the sons of Keturah. **מִדְיָנִים** and **מִדְיָנִים** occur again in 37, 28. 36 as names of the same people, so that probably **מֹדֵן** and **מִדְיָן** are but different forms of the same name. The Midianites are often

mentioned in the O. T.; in 37, 28. 36 they are spoken of as carrying on trade with Egypt. In Ex. 2 and 18 we find them dwelling in the Sinaitic peninsula, and in Num. 22, 4. 7. 25, 6. 17 f. 31, 1 ff. they are mentioned among Israel's enemies in the land east of the Jordan. In the time of the Judges (cf. Judg. 6 ff.) hordes of Midianites overran Palestine. They are also mentioned in Is. 60, 6 as a trading people. Their territory on the east of the Elanitic Gulf stretched from the neighbourhood of Sinai northwards to the territory of the Moabites; see further, Di., p. 291 f.

יִשְׁבֵּק is unknown.

שׁוּחַ is mentioned in Job 2, 11 as a tribe in the neighbourhood of the land of עֵיץ, but otherwise unknown. Del., *Par.*, p. 297 f., compares the Assyrian *Suchu*, on the right bank of the Euphrates, between the mouth of the Belih and Chabor; Di., the Σάυη of Ptol. v. 19; cf. Di., l. c. Others (*H. W. B.*, 9th ed.) connect it with the Arab tribe سباحة, east of Aila.

3. On שְׁבָא and דֶּדָן, see 10, 7. Probably the northern branches of these two great Arab tribes are here meant, the genealogy in these verses being more limited in range than that in chap. 10 (Di.). Of the sons of Dedan nothing further is known; see conjectures in Di., p. 292; Del., p. 372.

4. עֵיפָה occurs again in Is. 60, 6, mentioned with Midian as rich in camels, and as bringing gold and incense from Sheba. Del., *Par.*, p. 304, compares the *Hajápá* of the inscriptions. The other names do not occur elsewhere; see Di. l. c. for conjectures about them.

8. וּשְׁבַע. Sam., LXX, ימים ושבע as in 35, 29.

וַיֵּאסֶף אֶל עַמּוּ. 'And was gathered to his people;' cf.

the synonymous expressions, בוא אל אבותיך, 15, 15; נאסף אל אבותיו, Judg. 2, 10; and שכב עם אבותיך, Deut. 31, 16. The phrase נאסף אל עמיו is peculiar to P; so in 35, 29, 49, 33, etc.

10. השרה is in apposition to עפרן in ver. 9.

שמה = not 'thither,' but, in a weaker sense, 'there;' so Jer. 18, 2 וְשָׁמָּה אֶשְׁמִיעַךְ אֶת דְּבָרִי 2 Kings 23, 8 אֲשֶׁר קָטְרוּ שָׁמָּה הַכֹּהֲנִים; see Ges., § 90. 2 b.

13. בְּשִׁמְתָם לְתוֹלְדָתָם. 'With their names, according to their genealogies.' The two words are to be taken closely together.

נְבִית the best known and most important of the descendants of Ishmael, 'the Nabatheans.' The Nabatheans dwelt in Arabia Petrea. In Is. 60, 7 they are mentioned with Kedar; the two names also being found together on the Assyrian inscriptions of Assurbanipal (Schr., *K. A. T.*², p. 147). Probably they are identical with the Nabataei and Cedrei, mentioned together by Pliny, v. 12. The only other notices about נְבִית in the O. T. are that Esau (28, 9, 36, 3) married Maḥalath (called, 36, 3, Basemath), the sister of Nebayoth, and Is. l. c., that they were rich in cattle; see further, Di., p. 294.

קָדָר. 'The Kedarenes.' A nomad tribe in the Syro-Arabian desert; they are frequently mentioned in the O. T. in the time of the kings. In Is. 21, 16 f. Jer. 49, 28 they are mentioned as skilled bow-men; Song of Songs 1, 5, as dwelling in black tents, but Is. 42, 11. Jer. 49, 31, in open villages. In Is. 60, 7. Jer. 49, 32 they are spoken of as rich in camels and flocks; and in Ez. 27, 21 as trading with Tyre. The Rabbis use the name קָדָר for Arabia in general, לשון קָדָר being the Arabic language.

אֲדָבָאֵל and מִבְּשָׁם are unknown names.

14. **מִשְׁמַע** is unknown.

דוּמָה is probably different from the Duma of Is. 21, 11 and Josh. 15, 52. Wetzstein identifies **דוּמָה** here with the Duma in East Haurân. Di. and Del. consider it to be the Δούμαθα of Steph. Byz., Domata of Pliny, vi. 32, the modern دومة الجندل = 'the rocky Duma,' in the lowest-lying district of the Syrian Nufûd land; the so-called Gôf (Del.), on the borders of Syria and Arabia.

מָסָא, usually connected with the *Massavoi* of Ptol. v. 19. 2, north-east of Duma. In Asurbanipal's inscriptions, *Mas'u* is found together with *Nabaitai* and *Kidri* (Schr., *K. G. F.*, p. 102; *K. A. T.*², p. 148 f.).

15. **חָדָר** is unknown. Baer and Del. read **חָדָר**, Theile **חָדָר**, with the marg. note, **בְּסִפְרֵים אֲחֵרִים חָדָר**, i. e. 'in other copies **חָדָר**;' so 1 Chron. 1, 30, Sam., Joseph. The Massora mentions the reading here as being **חָדָר**, not **חָדָר**; cf. Baer and Del., *Gen.*, p. 77 f.

תִּימָא is identified by Wetzstein with Taimâ, three-quarters of an hour from Duma, in the Haurân; by Knobel with *Θαμοί*, Ptol. vi. 7. 17, on the Persian Gulf, or the Banu Taim (بنو تيم) also on the Persian Gulf; by Di. and Del. with **תִּימָא**, a tribe mentioned in Jer. 25, 23. Job 6, 19, as traders (cf. Is. 21, 14) = تَيْمَاء, on the border of the Negd and the Syrian wilderness; also found on the inscriptions, together with the *Mas'ai* (Schr., *K. G. F.*, p. 262 f.).

יִטּוּר and **נִפְיִשׁ** are mentioned (1 Chron. 5, 18 ff.) as neighbours of the tribes east of the Jordan, who made war against them and partially subdued them; **נִפְיִשׁ** is otherwise unknown. **יִטּוּר**, 'the Itureans,' dwelt in the hill country of Lebanon and Haurân, according to Strabo; cf. Luke 3, 1.

קֶרְמָה, not mentioned elsewhere.

16. **בַּחֲצֵירֵיהֶם וּבִשְׂרֵיתָם**. 'In their villages, and in their encampments,' i. e. who dwelt partly in unwall'd villages (Lev. 25, 31. Is. 42, 11) and partly in moveable camps (Num. 31, 10. Ez. 25, 4). **טִירָה** is from **טוּר**, and means 'a camp,' the tents being pitched in the form of a circle; cf. the modern **نُجَار** (Burckh., *Bed.* 26, cited by Di., p. 297). LXX, *ἐν ταῖς σκηναῖς αὐτῶν, καὶ ἐν ταῖς ἐπαύλεσιν αὐτῶν*.

לְאֻמָּתָם. 'According to their tribes.' **אֻמָּה** occurs again in Num. 25, 15, and—as here—is used of an Arab tribe: the word is more an Arabic than a Hebrew word, and its use here and Num. 25, 15 is perhaps, as Di. suggests, intentional. Ryssel, *De Eloh. Pent. sermone*, p. 71, says of **אֻמָּה**, 'quae vox ad sermonem populi Midianitici spectat (eodem sensu dictum atque apud Scotos *clan*, apud Arabes *gum* = **قَوْمٌ**).'

18. **חַוִּילָה**. See 10, 29. It is not the Indian *Ḥavila*, but the land of the *Χαυλοταῖοι* (cf. **حَوْلَة** in Niebuhr, *Beschreibung von Arabien*, p. 342: Del.) of Strabo, xvi. 4. 2, between the Nabatheans and the Agroceans. Thus the Ishmaelites spread themselves over the country between the Persian Gulf to the wilderness of Shur, on the confines of Egypt.

שׁוּר . . . עַל פְּנֵי מִצְרַיִם. See on 16, 7.

בְּאַחַה אַשּׁוּרָה. 'In the direction of Ashur.' **בְּאַחַה**, cf. on 13, 10. **אַשּׁוּרָה** is explained by Del. as meaning 'up to the lands under the Assyrian rule (bis nach den Ländern assyrischer Herrschaft).' Nöldeke (*Unters.*, p. 26) considers that **אַשּׁוּרָה** is the name of an Egyptian place, which has been corrupted in the Heb. text. According to Hupfeld it has arisen out of **בְּאַחַה שׁוּרָה** (1 Sam. 15, 7) by corruption. Wel. and Del. (*Par.*, p. 131) think that it is an instance of ditto-graphy for **עַד שׁוּר**.

עַל פְּנֵי = 'east of;' cf. 16, 12.

נָפַל = 'settled;' in 16, 12 שָׁכַן is used of Ishmael; cf. Judg. 7, 12 וּבְלֵב בְּנֵי קְדָם נִפְּלִים בַּעֲמָק.

19-34.

20. פָּדָן אֲרָם = שְׂדֵה אֲרָם in Hos. 12, 13, '*Mesopotamia*.' 'פָּדָן' in Aramaic = "a yoke," and in Arabic (where it is a Nabathean foreign word, *Gawaligi*, 112. 2) = "ploughing oxen," and then their "plough," so a fixed measure of land, like *jugum*, *jugerum* (Lane, p. 2353), and is regarded by Lagarde (*Proph. Chald.*, p. xliii) as Persian. But II. Raw., 62. 33, *padanu* (which as *padānu* means elsewhere, according to Schrader, *K. A. T.*², p. 612, "way, path") is equivalent to *gīnā* (garden) and *iklu* (field), (compare Del., *Par.*, p. 135), and so it might have meant "field" or "plain" in Assyrian (cf. פֶּתַח "depression, plain," Ges., *Thes.*, p. 1092), Di. It is most probable that שְׂדֵה אֲרָם in Hos. l. c. is the Hebrew translation of the word. In 24, 10 we have אֲרָם נְהָרִים for פָּדָן אֲרָם (P). The LXX and Vulg. render it *Mesopotamia Syriae* or *Mesopotamia*; cf. the *campos Mesopotamiae* in Curt. iii. 2. 3; v. 1. 15. From this it by no means follows that the two ideas are completely identical, still less that Paddan Aram was the district round Ḥarran. 'Still it is worth noticing that the name פָּדָן (cf. 48, 7) attaches to a place *Faddān*, and a *Tell Faddān*, in the neighbourhood of Ḥarran, which Jâqût still knows of (Chwolsohn, *Ssab.*, i. 304; *Marās.*, ii. 337). That the neighbourhood of Edessa and Ḥarran is a plain surrounded by mountains is evident from Edrisi p. Jaub. ii. 153; Wilh. of Tyrus, 10. 29. Buck, *Mesopotamia*, 111, (Kn. in Di.) פָּדָן אֲרָם is only found in P as the name of Mesopotamia; so 28, 2. 6f. 31, 18. 33, 18. 35, 9. 26. 46, 15.

21. ויעתר לו יהוה, lit. '*suffered himself to be prayed to*,' i.e. '*hearkened to him*.' The Nifal *tolerativum*; cf. Is. 53, 7 והוא נענה; and Cheyne's crit. note, ad loc.

22. ויתרצצו is imperf. Hithpo'. of רצץ; see Ges., § 55. 1; Stade, § 532 a. γ; cf. יתגדרו from גדר, יתהללו from הלל.

"אם כן למה זה וגו'" = '*if thus, why am I?*' i.e. '*if it be thus, why do I live?*' cf. למה לי חיים in 27, 46; so the Syriac. The LXX, εἰ οὕτω [μοι μέλλει γίνεσθαι], ἵνα τί μοι τοῦτο; and so Vulg.; hence it has been rendered, '*if it be so, why am I thus?*' i.e. pregnant; but וְיֵה cannot be predicate, as the LXX have taken it; זה merely strengthens the למה, as in 18, 13.

23. (a) '*Two nations are in thy womb,*

(β) '*And two peoples shall separate themselves from thy lap:*

(a) '*And one people shall overpower the other,*

(β) '*And the elder shall serve the younger.*'

The answer given to Ribqah's prayer is poetical in form. רב and צעיר in prose would require the article; cf. Ewald, § 294 a.

לאם מלאם. On מן used in comparison, cf. Ges., § 119. 1; M. R., § 49. 2.

24. וימלאו ימיה. '*And her days were full;*' so 29, 21. 50, 3.

תאמים is contracted from תומם.

25. אדמוני, probably referring to the colour of his skin, rather than the hair; cf. David in 1 Sam. 16, 12. 17, 42. 19, 13.

עשו. '*Esau*' = '*hairy one*.'

26. יעקב the author takes from עקב, a denom. of עקב '*heel*,' = '*heel-holder*;' cf. Hos. 12, 4. Reuss, *Gesch. des A. T.*, p. 52, explains Jacob as = '*successor*.' In 27, 36 another explanation is given; see the note there.

בלדת אתם; cf. on 24, 30.

27. ידע ציר. 'ידע is acc. after ציר, not gen., for then ידע would be necessary,' Wright: the form ידע, however, does not occur in the O.T. Cf. 2 Chron. 2, 11 ידע שכל; Ps. 44, 22 ידע העלומות לב; and ובינה; which are parallel to this passage. The pl. cstr. is used in 1 Kings 9, 27. Amos 5, 16.

איש שדה = 'a field man,' one who spends his time in the fields hunting; but איש האדמה, 9, 20, = 'an agriculturist.'

איש תם. 'A quiet, domestic man.' 'An upright man' does not suit the context here, and hardly fits in with the later accounts of Jacob's dealings with his brother. Elsewhere תם always = 'upright,' except Ex. 26, 24. תם is here the German 'fromm,' which also means *ruhig* (quiet), thus 'ein frommes Pferd,' a quiet horse.

אֱהָלִים for אֲהָלִים; see Ges., § 23. 3. Rem. 2; Stade, § 109.

28. כי ציר בפיו. 'For venison was in his mouth,' i.e. was according to his taste; cf. 27, 5. 7.

30. מן האדם האדום הזה. 'From the red (stuff), this red stuff;' the words האדם הזה being epexegetical; cf. M. R., § 72. 3.

31. מכרה כיום. 'Sell now first of all' etc.; see M. R., § 56. 2. Rem. a, who points out the different shades of meaning in כִּיּוֹם and בְּכִיּוֹם.

32. הנה אנכי הולך למות. 'Behold, I am going to die,' i.e. Esau's life was a dangerous one, and he might meet his death at any moment. Tuch prefers the rendering, 'I am at the point of death,' i.e. from hunger, which is not so natural (so A.V. and A.V.R.), and would be better expressed by הנני מת.

26.

3. **את כל הארצת האל**, i.e. Canaan and the adjoining districts, **ארצת** being used of the different portions of what was afterwards the land of Israel, as in 1 Chron. 13, 2. 2 Chron. 11, 23. **אל**, cf. note on 19, 8.

7. **לאשתו** = 'concerning his wife;' cf. 32, 30 **למה זה** 'why dost thou then ask about my name?' 43, 7 **שאל האיש לנו ולמולדתנו** 'the man asked indeed about us and about our birth-place.'

8. **צחק את רבקה**. 'Sporting with R.' **צחק** = **צחק עם**, of mutual playing or caressing, and so distinct from **צחק ב**, where the action is not mutual; see 39, 14 (Luzz. cited by Del.).

10. **כמעט שכב אחד העם וגו'**. 'One of the people might have lain with her, and so thou hadst brought' etc., lit. 'almost had one of the people;' cf. Ps. 119, 87 **במעט כלוני בארץ**; Prov. 5, 14 **במעט הייתי**. **והבאת** is the perf. with waw conv., after **במעט**; cf. Driver, § 115, p. 160: the tone being thrown forward on to the last syllable. Del., p. 385, explains the position of the tone on **והבאת** as due to the **ע** following, which would otherwise be scarcely audible, comparing Is. 11, 2 **יִנְחָה** (where, however, the tone on the last syllable may be due to the waw conv.; cf. Driver, § 110. 5). See also ver. 22 **רבו עליה**, and cf. Ewald, §§ 63 c, 193 b.

12. **מאה שערים**. 'A hundred measures,' 'a hundred-fold.' **שער** in Biblical Hebrew does not occur again in this sense. In Aramaic and the language of the Mishna, **שָׁעַר**, Pa'el of **שָׁעַר** = 'to reckon, estimate' (cf. Targ. Onq. here,

עַל חֵר מֵאָה בְּדִשְׁעֶרְוֶהּ = 'the hundredfold of that which they had estimated it (the field);' cf. Levy, *Chald. W. B.*, ii. p. 504), and נְשֵׂעָה subst. = 'interest, price;' see Levy, l. c., and cf. the Arabic سَعَرٌ 'pretium annonae.' LXX and Syr. incorrectly read שְׁעָרִים 'barley.' 'A hundred measures' would imply that the harvest was very abundant. The neighbourhood of Gerar was very fruitful, and at the present day the Arabs have grain magazines at Nuttâr Abu Sumâr, a little north-west of Elusa; Rob., *Pal.*, i. p. 562.

13. הַלֹּחַד וְגִדְלָה. Cf. the note on 8, 3. גִּדְלָה, the participle, here takes the place of the more common inf. abs.; so Judg. 4, 24 וְקָשָׁה וְהָלַךְ בְּנֵי יִשְׂרָאֵל הַלֹּחַד וְקָשָׁה; 2 Sam. 16, 5. 18, 25 וַיֵּלֶךְ הַלֹּחַד; cf. Ewald, § 280 b; M. R., § 108. וְגִדְלָה, however, may be perfect, cf. Josh. 6, 13. Is. 31, 5; see Ges., § 131. 3. Rem. 3.

14. עֲבָרָה occurs once again in Job 1, 3; cf. the N. T. *θεραπεία*, Matt. 24, 45, and see Ges., *Thes.*, sub voce.

15. סַחֲמוֹם . . . וַיִּמְלֵאוּ. Notice the masc. suffixes referring to feminine nouns; so ver. 18. 31, 9. 32, 16. 33, 13. 41, 23; see Ewald, § 249 b; Ges., § 121. 6. Rem. 1.

וַיִּמְלֵאוּ with double acc., according to Ges., § 139. 2; M. R., § 45. 2.

18. בִּימֵי אֲבֵרָה. LXX, *οἱ παῖδες*; so Sam. and Vulg., reading עֲבָדֵי, possibly from עֲבָדֵי יִצְחָק in ver. 19.

וַיִּסְתַּחֲמוּ is imperf. with waw conv. in continuation of חֲפָרוּ.

19. מֵיִם חַיִּים. 'Living, i.e. flowing water,' as contrasted with still water; so Lev. 14, 5. Jer. 2, 13.

20. עִשָּׁק = 'strife,' the word only occurs here.

21. שִׂטְנָה = 'hostility.'

22. רחבות = '*wide spaces*.' Probably the modern Ruḥaibe, about three hours south-east of Elusa, eight hours south of Beersheba, where remains of fountains are still to be found: cf. Robins, i. p. 289 ff.

כי, not = *recitativum*, but as in 29, 32. 33. Ex. 3, 12, affirmative, '*surely*,' '*indeed*.'

ופרינו is perf. with waw conv. without a preceding imperf.; cf. 17, 4; Driver, § 119 a; M. R., § 24. 2 b.

26. ואחות מרעהו. אחות is a pr. n. with the fem. ending ת, like נְלִית, בְּשִׁמָּה, ver. 34; מַחֲלֵת, 28, 9: so LXX, Syr., Vulg., Saad. Onq., who renders רַחֲמוֹתֵי, Berl. (some texts מְרַחֲמוֹתֵי), seems to have taken אחות as fem. cons. state of אחוה, in the sense of '*a troop*,' '*crowd*,' a meaning אחוה never has: and מרעהו as compounded of מן and רע (if we follow the reading מְרַחֲמוֹתֵי, and not Berliner's רַחֲמוֹתֵי). מרעהו, only here in the Pentateuch, = '*friend*,' '*confidant*,' one who advised him, and rendered him other services; cf. 1 Kings 4, 5. 1 Chron. 27, 33. מְרַעְהוּ has a firm unchangeable tsere in the first syllable. The LXX translate מרעהו by *συμφαγωγός*; supposing that to be the capacity in which he acted as his '*friend*;' cf. Judg. 14, 20, LXX. Translate, '*With Ahuzzath, his counsellor*.'

27. "ואתם וגו'. Render, '*Seeing that (or since) ye hated me, and sent me away from you*.'

28. רָאָה, inf. abs. Qal of רָאָה for רָאָה; so נָשָׂתוּ, Is. 22, 13; and see Ges., § 75. Rem. 2.

אלה = here a compact ratified by a solemn oath; so Deut. 29, 11. Ez. 16, 59.

29. תעשה is pointed with tsere, instead of seghol, under

the ה; so in three other places, Josh. 7, 9. 2 Sam. 13, 12. Jer. 40, 16 (Kri). In the last two instances and here, 'in order to avoid, by emphasizing the final sound of the first word, any confusion in sound with the initial sound of the next' (Del.). Cf. also Ges., § 75. Rem. 17; Stade, § 143 e. Rem. 3, who gives other instances, e.g. Josh. 9, 24 וַעֲשֵׂה; Lev. 5, 9 וַיִּצַּח; Nah. 1, 3 יִנְקָה (but not Baer and Del. in their edition, who point יִנְקָה with seghol).

רק טוב. 'Only good,' 'nothing but good;' cf. 6, 5 רק רע; Deut. 28, 33 רק עשוק ורצון.

31. איש לאחיו. Cf. the note on 13, 11.

33. שבעה = 'oath.' The author takes it as equivalent to שָׁבַע. The word is a ἀπαξ λεγόμεν. In 21, 31 another account of the origin of the name Beersheba is given.

34. Cf. 36, 2 foll.

35. וַתְּהִי־יָיִן scriptio defectiva, for וַתְּהִי־יֵינָה; cf. 19, 33 וַתִּשְׁקֵי; 27, 1 וַתִּבְהַקֵּי.

מרת רוח, cf. Prov. 14, 10 מרת נפשו = 'bitterness of spirit.' LXX, ἡσυχον ἐρίξουσας, but incorrectly; so Onq. וַתְּהִי־יָיִן. מִסְרְבָּן וּמְרִנָּן = 'they were disobedient and provoking to anger' etc.; taking it from מָרָה = 'to rebel.'

27.

1. מראת = lit. 'away from seeing,' i.e. 'so that he could not see;' cf. 23, 6 and the note on 16, 2.

3. תליד. תָּלִי, a ἀπαξ λεγόμεν., is from תָּלָה 'to hang;' just as פָּלִי is from פָּלָה, פָּלִי from פָּלָה. The LXX, Vulg., Targ. Ps.-Jon., Ibn Ezra, etc. render 'quiver.' Onq., Pesh., Rashi, 'sword.' The former rendering is preferable, being more in

accordance with the context (bow and quiver are more naturally mentioned together than bow and sword); cf. Is. 7, 24. 2 Kings 13, 15: and the root תלה, 'to hang,' suits the rendering 'quiver' better than 'sword,' as a sword would be girded on, while a quiver was hung on the shoulders. תליך = the later word אשפה, which occurs first in Is. 22, 6.

צירה. The Ktb. is צִירָה, feminine of צִיר; being what is called by the Arab grammarians a *nomen unitatis*, meaning 'a single head of game;' while צִיר would be 'game' in general; cf. Wright, *Arab. Gram.*, i. § 246; see also Ges., § 107. 3 e; Ewald, § 176 a. The Kri is צִיר (ה יתיר, ה is *redundant*), which was probably chosen by the Massoretes, as צירה usually means 'provisions for a journey,' e.g. 42, 25. 45, 21; or they might have pointed it צִיר here, as this word stands again so pointed in vers. 5, 7, 33. צירה, 'a single head of game,' is quite suitable here—as Isaac would not require more—and is in no wise against vers. 5, 7, 33.

4. והביאה לי ואכלה. 'And bring it to me, and let me eat,' i.e. 'and bring it to me that I may eat;' see Driver, § 60; Dav., § 23, p. 61; Ges., § 128. 1 c.

5. להביא. LXX read לאביו, τῷ πατρὶ αὐτοῦ; but להביא is justified by vers. 4 and 7.

6. אל יעקב בנה. 'To Jacob her son,' i.e. her favourite child, Esau being the father's favourite; cf. 25, 28. The LXX, however, have τὸν υἱὸν αὐτῆς τὸν ἑλᾶσσον, reading בנה הקטן, cf. vers. 15, 42, perhaps on account of Esau's being called בנו הגדול in ver. 1; cf. ver. 42.

8. לאשר אני מצוה אתך = 'in regard to that which I am charging thee;' so 17, 20 ולישמעאל 'and with regard to Ishmael;' cf. M. R., § 51. 5. Rem. b. אשר includes the demonstrative pronoun; cf. Ges., § 123. 2.

9. גְּדִי. So לָהִי: the pretonic — in the construct state is unusual; cf. Stade, § 332 d. 2; Ewald, § 212 b.

וַאֲעֲשֶׂה אֹתָם מִטַּעֲמִים. 'That I may make them [into] dainty dishes.' עֲשֶׂה with a double acc., according to Ges., § 139. 2; M. R., § 45. 5.

12. 'Perchance my father will feel me, and I shall be as one that mocks in his sight,' etc.; cf. Driver, § 115.

מִתַּעֲתַע is part. Pilpel, from תַּעַע; cf. Ges., § 55. 4; Stade, § 281. תַּעַע, like the Arab. تَعَتَّعَ, means 'to stammer,' 'stutter,' and then 'to mock;' cf. לוֹץ and לַעַג.

13. קָלֵלְתָּךְ. 'Thy curse,' i. e. the curse that shall come upon thee; cf. the note on 9, 2.

15. הַחֲמָרֹת = lit. 'costlinesses,' 'costly things,' 'desiderabilia,' so בְּגָדֵי must be understood before it. Esau's best clothes are intended, which he wore on any festive occasions; cf. Judg. 14, 12 ff.

20. מַה זֶה מָהֵרָה לְמִצָּא. 'How then hast thou found it so quickly?' lit. 'how then hast thou made haste to find it?' cf. Ges., § 142. 2; M. R., § 113. מָהֵרָה corresponds to the adverb in English.

24. וַיֹּאמֶר is really in point of time before וַיְבָרְכֵהוּ in ver. 23. In ver. 23 the transaction is briefly described by the single word וַיְבָרְכֵהוּ, the particulars of the blessing being added by ו conv.; cf. Driver, § 75 β; so in 37, 6. 42, 21 ff. 45, 21-24. 48, 17.

אֵתָּה זֶה בְּנִי עֲשׂוֹ. 'Thou art then my son Esau,' = 'art thou then my son Esau?' An interrogative sentence without the interrogative particle ה; cf. 2 Kings 20, 9. Job 38, 18; Ewald, § 324 a; Ges., § 153. 1. הִנֵּה is added to give emphasis to the question.

26. וַיִּשְׁקָה. Cf. on 2, 12.

27^b-29 are the words of the blessing. The blessing is poetical in form: observe the parallelism in the verses, and the poetical words and forms, e. g. *הָיָה* for *הָיָה*, *שְׂמִנִּי הָאָרֶץ* for *רָאָה*, *לְאֵפִים*, *גָּבִיר*.

27^b. ‘Behold, the smell of my son is as the smell of a field which Yahweh has blessed:

28. (a) And may God give thee of the dew of the heavens,
and of the fatnesses of the earth,

(β) And abundance of corn and wine.

29. (a) May nations serve thee, and peoples bow down to thee;
Be a prince over thy brethren, and may thy mother’s
sons bow down to thee:

(β) Cursed be those that curse thee,

And blessed be those that bless thee.’

28. *בְּשֶׁמֶן*, the *ש* is undageshed (cf. *מִשְׁתֵּים*, Jon. 4, 11; *מִגְבִּירָתָם*, Ez. 32, 30), as it is pointed with shewa. The word is compounded of *מִן* partitive, and *שֶׁמֶן*, corresponding to *מִטְל* just before. *שְׂמִנִּי* is plural cstr. from *שָׁמַן*, like *קִטְנִים* from *קָטַן*. The A. V. takes it as pl. of *מִשְׁמָן*, but the sense and the parallelism are against this. On *מִן* part., see on 4, 3, and cf. 28, 11. 30, 14. Cf. the rendering of the A. V. R. in these verses. On the great fertility of the land of Canaan, cf. Ex. 3, 8. The dew is here mentioned instead of the rain; as in summer, in Palestine, there is very little rain, and the dew takes its place; cf. 49, 25. Deut. 33, 13. Hos. 14, 6. Zech. 8, 12.

תִּירַשׁ from *ירַשׁ* ‘to take possession;’ so called as taking possession of the head or mind; cf. Hos. 4, 11.

29. *וַיִּשְׁתַּחֲוֶהוּ* Ktb.; Kri *וַיִּשְׁתַּחֲוֶהוּ*. The Kri is preferable, as the plural precedes (*וַיַּעֲבֹדוּ*). The Ktb. is possibly—as in 43, 28—an incorrect way of writing the word. The sing. might perhaps stand by Ewald, § 316 a; Ges., § 147 a.

הָיָה for הָיָה. The verb הָיָה for הָיָה is North Palestinian and late; cf. the Aramaic הָיָה and ܗܝܬ. The imper. occurs again in Is. 16, 4 and Job 37, 6 (with א for ה).

לְאַחִיד . . . בְּנֵי אִמֶּךָ; cf. Ps. 50, 20, where they are again rhythmically interchanged.

אֲרוּר . . . בְּרוּךְ. The singular for plural; cf. Ex. 31, 14 מחלליה מות יומת; Lev. 19, 8 וְאִכְלוּ עֵוֹנוֹ יִשָּׂא; Num. 24, 9 מְבָרֵכִךְ בְּרוּךְ וְאֲרִיךְ אֲרוּר; see Ewald, § 319 a; Ges., § 146. 4; M. R., § 135. 4 b.

30. אֵךְ יֵצֵא יֵצֵא יַעֲקֹב. 'Jacob having only just gone out,' circ. clause; cf. Josh. 4, 18 נָחְקוּ כַּפּוֹת רַגְלֵי הַכֹּהֲנִים 'the soles of the feet of the priest having been withdrawn;' 2 Kings 12, 7 לֹא חִזְקוּ הַכֹּהֲנִים אֶת בְּרֶק הַבַּיִת 'the priests not having repaired the breach in the house;' see Driver, § 165; Ewald, § 341 c.

31. וְיֹאכַל is imperf. with weak waw in a jussive sense; so וַיִּשְׁתַּחֲוּ, ver. 29; see Driver, § 134.

33. וַיִּחְרַד . . . חֲרָדָה וְגו'. 'and he was terrified and so on,' so ver. 34 וַיִּצַּעַק צַעֲקָה וְגו'. the verb being followed by a substantive derived from it in the acc.; cf. Matt. 2, 10, and see Ges., § 138. 1. Rem. 1.

מִי אִפּוּא הוּא הַצֹּד = 'who then is he, the one that hunted?' cf. Ps. 24, 10 מִי הוּא זֶה מֶלֶךְ הַכְבוֹד 'who then is this one—the king of glory?' Zech. 1, 9 מַה הֵמָּה אֱלֹהִים 'what are they—these?' מִי אִפּוּא הוּא anticipating the subject; see Driver, § 201. 2; Ewald, § 325 a.

הַצֹּד צִיד וַיִּבֵּא. 'Who hunted game and brought it;' cf. 35, 3 וַיְהִי . . . וַיִּבֵּא אֹתִי; 49, 17 הַנֶּשֶׁךְ . . . וַיִּבֵּל. The participle breaks off into the imperf. with waw consec.; a fact being stated, not a possibility, in which case we should find the perf. with waw consec.; cf. Driver, § 117; M. R., § 15; Ges., § 134. 2. Rem. 2.

34. **כַּשְׁמֵעַ . . . וַיִּצְעַק** is either to be explained as 19, 15 by Driver, § 127 b, the imperf. with waw conv. after a time-determination, or the word **וַיְהִי** must be supplied with the LXX, Sam.; so Tuch, Di. **וַיְהִי** might easily have fallen out after **יְהִיה** at the end of ver. 33. Hitzig emends as follows (his emendation being accepted by Geiger, *Urschrift*, p. 377), **וַיְהִי וַאֲבִרְכָהוּ גַם בְּרוּךְ : וַיְהִי**.

בִּרְכַּנִּי גַם אֲנִי. Cf. 4, 26 **הוּא גַם לִשְׁתִּי**; Num. 14, 32 **וּפְגִרְכֶּם אַתֶּם**; see Ges., § 121. 3; Ewald, § 311 a; M. R., § 72. 1 and Rem. a.

36. '*Is it that they have called his name Jacob? for he hath supplanted me now twice,*' etc.; cf. 29, 15 **הִכִּי אָחִי אַתָּה**. LXX, *δικαίως ἐκλήθη*; Vulg. '*juste vocatum est nomen ejus*;' cf. M. R., § 143. Rem. b; Ewald, § 324 b, who remarks that **הִכִּי** 'is used when the reason is unknown' = the Lat. *numquid*, Ger. *etwa*. In 25, 26 another explanation of the name is given.

זֶה פַעֲמִים; cf. Ges., § 122. 2. note; M. R., § 91.

37. **סַמְכַתִּיו**, with a double acc.; see Ps. 51, 14 **רוּחַ** **סַעַד לְבַךְ פֶּת לֶחֶם**, Judg. 19, 5 **סַעַד**; cf. Ewald, § 283 b (2).

לִכְה, *scriptio plena* for **לָהּ**, only occurs here in the Pentateuch; cf. **אִיכָה** in 3, 9 for **אִיךָ**.

38. **הַבְּרָכָה**, see on 34, 31.

39. **מִשְׁמָנִי**, not **מִ** partitive as the A. V. margin, nor cstr. plural of **מִשְׁמֶן** as A. V. and M. R., § 136. Rem. a; cf. ver. 28, because **מִטֵּל** in the second half of the verse is against this, but privative (so most modern scholars). '*Away from the fatnesses*;' cf. vers. 37, 40. Render,

*'Far from the fatnesses of the earth be thy dwelling-place,
And far from the dew of heaven from above.'*

Other instances of **מִן** privative are Num. 15, 24 **מִעֵינֵי הָעֶדְרָה**

'out of sight of the congregation;' Prov. 20, 3 מריב 'away from strife;' Job 11, 15 ממום 'without blemish.'

The sterility of Edom is here contrasted with the fertility of Palestine; so ver. 40,

'And by thy sword shalt thou live, and thy brother shalt thou serve;

And it will be, when thou rebellest, that thou wilt break his yoke from off thy neck.'

40. על חרבך, i. e. the sword is conceived of as the means of procuring the necessities of life, or as the basis on which Esau's life will rest; cf. על הלחם לברו in Deut. 8, 3; Is. 38, 16 עליהם יחיו.

תריר. The root רוּר occurs four times in the Old Test., twice in Qal, Jer. 2, 31. Hos. 12, 1, and twice in Hif., here and Ps. 55, 3. רוּר is the Arab. رَوَّى, conj. I. 'to go to and fro;' II. 'to desire, long for;' III. 'to strive after, wish.' In Hebrew the root means 'to wander about unrestrained,' a meaning which suits Hos. and Jer., loc. cit.; Judah being described (Hos. 12, 1 ער רר) as still wandering about with regard to God, i. e. independently, of his own free will, withdrawing himself from God; so Jer. 2, 3 רדנו 'we have wandered about,' i. e. abandoned God. In Ps. 55, 3 אריר בשיחי (where the Hif'il is used) the meaning is slightly different, 'I wander to and fro in my meditation,' 'I am tossed about by anxiety and care.' Del. and Kn. render here, 'when thou roamest about,' but this is unsuitable, as a yoke would not be broken by roaming about, nor could a person under a yoke be well conceived of as roaming about at will. כאשר in this case would be like Num. 27, 14. Tuch renders, 'when thou rebellest' (cf. Jer. and Hos., l. c.), to which Di. objects that every one who is under a yoke rebels, but does not get free; but this is not

conclusive against Tuch's rendering. Di. prefers the rendering, '*when thou strivest*;' cf. יָאֵן IV, the meaning being, 'when thou, though in bondage, strivest to become free, thou shalt break off the yoke from thy neck, and attain thy desire.' The A.V. renders, '*when thou shalt have dominion*' (so Kimchi; cf. Ges., *Thes.*, p. 1269 a), as though תָּרִיד were from רָדָה, but this is tautological. Other renderings are, '*when thou shalt wish*;' '*when thou shalt bewail*,' both extremely doubtful. The Versions seem to have misunderstood the word. Onq. renders it by "פָּר יַעֲיָרֹן בְּנוֹהֵי וְנו" '*when his sons transgress*' etc., probably a paraphrase. Syr. has ܟܝܢ ܐܝܬܝܢ 'and if thou repentest;' but how they get this out of תָּרִיד is not clear. LXX have ἡνίκα ἐὰν καθέλῃς, probably connecting it with יָרַד, Hif'. הוֹרִיד. The Vulg. has a free paraphrase, '*tempusque veniet cum excutias, et solvas jugum ejus*,' etc. The Heb.-Sam. has תִּאֲדָר, Nif'. of אָדָר ('*when thou becomest great*'), for תָּרִיד, so the Book of Jubilees (Di.). The best rendering seems to be either Tuch's or Dillmann's. The A.V.R. renders, '*break loose*.' For the fulfilment of the blessing, cf. 2 Kings 8, 20 ff. 16, 6.

41. יִקְרְבוּ יְמֵי אָבִל אָבִי. Render, '*The days of mourning for my father*,' etc., i.e. Isaac would soon die; cf. ver. 4 and ver. 7, and then Esau contemplated taking vengeance on Jacob; אָבִי being obj. genit. Others, e.g. Luther, Kalisch, render as genit. of the subject, '*days of grief for my father*,' i.e. Isaac would grieve when he heard of Jacob's death. But the genitive after אָבִל is always obj. genit.

42. 'And they told (lit. it was told) Ribqah the words of Esau;' on the construction, cf. the note on 4, 18.

מִתְנַחֵם. 'Will revenge himself upon thee,' lit. 'procure for himself satisfaction, or ease (viz. by taking revenge);' cf. the Nif'. אִנַּחֵם in Is. 1, 24.

44. ימים אחדים. 'A few days,' lit. 'some days;' cf. 29, 20 בימים אחדים; Dan. 11, 20 ובימים אחדים. 'Ribqah mentions a short time in order to persuade Jacob more easily,' Di.

45. עד שוב . . . ושכח. 'Until thy brother's anger turn . . . and he forget;' cf. 18, 25 והיה . . . להמית, and the note there.

גם שניכם; cf. Prov. 17, 15. They would both perish, as the murderer would (9, 6) be put to death.

28.

2. פרנה ארם. The construct state with ה local; cf. on 20, 1. The syllable ה- is pointed with orthophonic Ga'ya (cf. Ges., § 16, 3), so that its sound may be kept distinct from that of the following א in ארם; cf. 44, 2 וְנָבִיעַ הַפָּסָף; 11, 25 וְיִשְׁעֵי-עֲשָׂרָה (Baer and Del. ed.); see also Stade, § 56. פִּרְנָה = פִּדְנָה; cf. סָלָה = סָלָה; and see Del. on Ps. 3, *Comment.*, 4th ed., p. 83.

3. יברך אתך . . . והיית. The perf. with waw consecutive, after the imperf. as a jussive; cf. on 1, 14.

5. Cf. Hos. 12, 13 ויברה יעקב שדה ארם.

6. וישלח. We should expect here וישלח; no adequate reason can be given for the use of the perfect with waw here, where the imperf. with waw cons. would be expected: possibly the present reading has arisen through י having dropped out between ו and ש. See Driver, § 133. Di. explains it on account of its being dependent on פִּי, but this would require the waw conv. with the imperf. when another perfect had preceded, as already וישמע in ver. 7.

בברכו . . . ויצו. The imperf. with waw conv. continuing an inf. cstr., a fact being stated; cf. Driver, § 118 ad fin. So 39, 18 ואקרא . . . בהרימי; see also Ges., § 132. 3. Rem. 2.

9. מחלת. In 36, 3 בְּשִׁמַּת (cf. the note there) is the name of the daughter of Ishmael whom Esau married.

על נשיו = 'in addition to his wives,' i.e. the wives mentioned 26, 34; so 31, 50 על בנותי.

Verse 9 forms the apodosis to ver. 6; וישמע, ver. 7, being dependent on וירא, ver. 6, and וירא, ver. 8, resuming the וירא of ver. 6.

11. ויפגע במקום. ויפגע with the article = 'the place,' i.e. the place that was suitable for passing the night.

מאבני המקום. 'Some of the stones;' מן partitive as in 4, 3.

מראשתיו = 'at his head.' מְרֹאֲשֹׁתָיו for מְרֹאֲשֹׁתָיו; cf. מְלִתְעֹתָיו for מְלִתְעֹתָיו. The plural is the plural used to mark extension of space (as here) or time; see Ges., § 108. 2 a; Stade, § 313 b. The feminine plural being used, according to Stade, § 322 c ('single things in which a definite quality appears'), מראשות = 'that which is at the head,' just as מרגלות = 'that which is at the feet;' cf. מעדנות and מטעמות 'dainties,' נפלאות 'wondrous deeds.'

12. סלם from סלל, with the ending ם־, as in אולם from אול, אולם; cf. Stade, § 293; Ges., § 87. 1 d. This ending is more frequent in proper names, e.g. מרים, אחז, ארלם, בלעם, ערלם, עמרם. סלם is a ἀπαξ λεγόμεν.

וראשו . . . השמימה. 'With its top reaching heavenwards;' cf. 11, 4, and see Driver, § 159.

13. נצב עליו. 'Standing on it' (the ladder). LXX, ἐπ' αὐτῆς; so Vulg., Syriac, Del. Tuch and Di. render, 'standing

by him' (Jacob), which perhaps is better (cf. 18, 2), as one does not see why it should be said that Yahweh stood on the ladder, while the thought, 'Yahweh stood by Jacob,' is more natural; and if עליו referred to סלם, we should expect לו, or ליעקב, after ויאמר.

14. וַיִּקְרָמָה . . . וַיִּגְבֶּה. cf. on 1, 2.

15. עַד אֲשֶׁר אֵם וְגו'. 'Until that I shall have done,' lit. 'until that when'; cf. on 24, 19 and Num. 32, 17 עַד אֲשֶׁר אֵם; Is. 6, 11 עַד אֲשֶׁר אֵם שְׂאוֹ עֲרִים.

16. וְאֲנֹכִי לֹא יָדַעְתִּי = 'without my knowing it,' circ. cl.; cf. Driver, § 160; see on 24, 31.

17. מַה נּוֹרָא. 'How dreadful!' cf. Ps. 8, 2 מַה אֲדִיר 'how glorious!' Num. 24, 5 מַה טֹבֹו אֹהֶלֶיךָ 'how goodly are thy tents,' etc.; see M. R., § 93. Rem. c.

20-22. The apodosis commences with וְהָיָה יְהוָה לִי at the end of ver. 21. Render, 'If God be with me, and keep me on this journey which I am going, and give me bread to eat, and raiment to wear, and I return safe and sound to my father's house, then shall Yahweh be my God, and this stone,' etc.; so LXX, Pesh., Vulg., Di., Del.; and this division is more natural than that proposed by Tuch, who commences the apodosis with ver. 22. Cf. Driver, § 115, on the perfect with waw conv. after an imperf. with אֵם.

29.

1. The LXX add after אֶרֶץ בְּנֵי קְדָם, πρὸς Λάβαν τὸν υἱὸν Βαθουῆλ τοῦ Σύρου, ἀδελφὸν δὲ Ῥεβέκκας, μητρὸς Ἰακώβ καὶ Ἡσαῦ, probably a gloss to harmonise this passage with 28, 5; the expression אֶרֶץ בְּנֵי קְדָם for Mesopotamia—which is only found here—being in itself more or less indefinite.

2. 'And he looked up, and behold a well in the field, and behold there, three flocks of sheep were lying by it; for out of that well they used to water the flocks,' etc. 3. 'And all the flocks used to be gathered thither, and they used to roll away the stone from off the mouth of the well, and water the sheep, and bring back the stone upon the mouth of the well to its place.'

Observe the tenses, which are instructive. The participle רבצים, 'were lying,' describing the condition at the particular occasion, the frequentative imperfect ישקו, and this followed by four perfects with waw conversive, ונאספו, וגללו, והשקו, והשיבו, describing what used habitually to be done; cf. Driver, §§ 31; 113. 4β; M. R., § 25; Ges., §§ 127. 4 b; 126. 6 d.

2. והאבן גדולה. 'And the stone on the mouth of the well was great,' lit. 'and the stone was great on the mouth of the well;' גדולה without the article, and therefore predicate; so in ver. 7 הן עוד היום גדול; cf. Ges., § 110. 3 (misprinted 4 in the 1880 ed.); Dav., § 11. Rule 2; M. R., § 125.

והאבן גדולה על פי הבאר, i.e. 'the stone on the mouth of the well,' etc., which in the more common construction would be והאבן אשר על פי הבאר; cf. Mic. 6, 12 ולשונם רמיה בפיהם.

With these two verses cf. 24, 11 ff. Ex. 2, 16 ff. (where, however, the tenses are different, a *single* occasion only being described).

4. אחי = 'my friends!' cf. 19, 7.

6. באה = 'is coming,' participle not perfect; in ver. 9 באה is accented on the penult., and is therefore the perfect.

7. לא עת האסף המקנה. 'It is not time for the cattle to be gathered together,' lit. 'it is not the time of the being gathered together of the cattle,' i.e. for the cattle to be collected and put up for the night. On the construction of the inf.

cstr. with a subj. following and a construct state preceding, cf. Ges., §§ 132. 1 b; 133. 2; M. R., §§ 111, 118.

8. **כל העדרים**. The LXX have πάντας τοὺς ποιμένας, reading כָּל־הָרֹעִים, an easier reading than that of the text; so the Sam. here and ver. 3.

עד אשר יאספו . . . וגללו . . . והשקינו. The impf. continued by the pft. with waw conv., as in Ex. 23, 30 **עד אשר תפרה ונחלת את הארץ**; Hos. 5, 15 **עד אשר יאשמו ובקשו פני** 5, 15; and often; cf. Driver, p. 161.

9. **עודנו מדבר . . . ורחל באה**. Cf. on 38, 25.

אשר לאביה. אשר ל to express the genitive, as in 40, 5 **לצאן אשר לעבדיך** 4, 47; **המשקה והאפה אשר למלך מצרים**; see Ges., § 115. 1; M. R., § 83.

11. **וישק יעקב**. נִשֵּׁק (ver. 13) Pi'el = 'to kiss fondly,' or 'cover with kisses,' as distinguished from the Qal נָשַׁק (here) 'to kiss,' cf. φιλέω and καταφιλέω in Greek.

13. **את שמע יעקב**. LXX, τὸ ὄνομα Ἰακώβ; so LXX in Num. 14, 15. 1 Kings 10, 1, possibly confusing שמע with שם, which was very similar in sound.

14. **חדש ימים**. 'A month, days,' i. e. a whole month; cf. 41, 1 **שנתיים ימים** 'two years,' Num. 11, 20 **חדש ימים** being loosely subordinated to חדש; see Driver, § 192. 1; Ewald, § 287 h; Ges., § 118. 3; M. R., § 71. 4.

15. **הכי אחי וגו'**. Cf. 27, 36. 'Art thou, as a brother, to serve me for nothing?' lit. 'is it the case that thou art my brother, and shouldest serve me for nothing?' cf. the Vulg. 'num quia frater meus es, gratis servies mihi?' On **ועברתני**, perf. with waw conv. after בִּי, without an imperf. preceding, cf. Driver, § 123 γ.

17. **ועיני לאה רכות**. The predicate in the plural with the subject in the dual, as the dual in Hebrew only occurs in

a few nouns, never in the verb or adj. (contrast the Arabic); see M. R., § 134; Ges., § 146. 5.

רכות. 'Weak,' lit. 'tender,' neither bright nor clear. So LXX and Syr. But Onq. and Saadiah take רכות as meaning 'beautiful,' as though Leah had fine eyes, but otherwise was not so handsome as Rachel. Good eyes were considered by the Orientals one of the essentials of beauty; cf. Song of Songs 4, 1. 1 Sam. 16, 12.

18. שבע שנים. Jacob wished to purchase his wife by seven years' service without hire, the seven years' service taking the place of the ordinary price (מהר) paid the wife's relatives before marriage; cf. 24, 53. 34, 12. Hos. 3, 2. 1 Sam. 18, 23 ff.

19. טוב תתי וגו'. 'It is better for me to give her to thee, than for me to give her to another man;' cf. Ex. 14, 12 לנו כי טוב טוב לשבת על פנת גג 21. 9 עבד את מצרים ממחנו במדבר; מאשת מרונים; so ver. 19.

לאיש אחר, i. e. a stranger; cf. Jer. 6, 12. 8, 10. At the present day in Arabia the cousin is preferred as a husband to a stranger; cf. Lane, *Manners and Customs*, vol. i, p. 167.

21. הבה את אשתי. הבה is accented on the last syllable, on account of the light consonant א in את, that both ה and א may have their full sound.

22. משתה, i. e. the wedding banquet; cf. Judg. 14, 12. Tobit 11, 19.

23. The bride was brought to her husband veiled (cf. 24, 65), and so the deception practised by Laban could easily be accomplished.

26. לא יעשה וגו' = 'it is not customary in our land,' lit. 'it is not wont thus to be done;' cf. 34, 7 יעשה; 2 Sam. 13, 12 בי לא יעשה בן בישראל.

27. **שבע זאת**. The wedding festivities usually lasted a week; cf. Judg. and Tobit, l. c.

ונתנה, i. e. Laban and his relatives; cf. 24, 50. The LXX and Sam. read **ואתן**.

30. **גם אל רחל**. **גם** = 'also;' the second **גם** in **את גם** **רחל** may either emphasize Rachel only (see Ges., § 155. 2 a), or may be taken with **מן** = 'etiam,' 'still more than,' which is perhaps a little forced. Di. condemns both ways as against the usage of the language, and following the LXX and Vulg., rejects the second **גם**. Knobel takes the second **גם** with **ויאהב**, i. e. did not only go in to her, but also loved her: but this would require **גם אהב**; cf. 31, 15. 46, 4.

ויאהב . . . מלאה. On the comparative, cf. M. R., § 49. 2; Ges., § 119. 1.

31. **שנואה**, not absolutely 'hated,' but relatively 'less loved;' cf. Deut. 21, 15. Matt. 6, 24.

32. **אמרה כי**. **כי** as in 26, 22; cf. the note there; so ver. 33.

ראה . . . בעניי. **ראה . . . ב** = 'to look upon with compassion;' so 1 Sam. 1, 11 **אתך בעני תראה**; Ps. 106, 44 **בצר להם**.

יאהבני; cf. 19, 19 and the note there.

33. **שמעון** = 'hearing.'

34. **ילדה . . . אלי**. 'Will become attached to me;' cf. Num. 18, 2. 4. **לִי** as though = 'attachment' or 'dependent.'

קרא. As the mother in the case of the other three sons, Simeon, Reuben, and Judah, gives them their names, so probably the reading of the LXX, *ἐκάλεσε* (not *ἐκλήθη*), Syr. **קראה** = **מָלָה**, is correct. **קרא** would = 'one called him,' 'people called him.'

35. יהודה = 'praise,' 'a subject of praise.' A Hof'al derivative; cf. Ps. 28, 7. 45, 18. Neh. 11, 17, where the ה of the Hif'. of ירה (ורה) is irregularly retained.

30.

1. מתה; cf. on 29, 6.

2. התחת אלהים אנכי. 'Am I in God's stead?' i.e. am I all powerful, so that I might give you children? so again 50, 19 (אני); cf. 2 Kings 5, 7 ולהחיות אני להמית ולחיות.

3. על ברכי; so 50, 23 על ברכי יוסף; cf. Job 3, 12. Rachel follows Sarah's example (16, 2), and gives her maid Bilhah to Jacob, so that she might rear up her (Bilhah's) child as her own, and in some measure escape the reproach of childlessness.

6. דַּנְנִי with the tone-syllable doubled; so הִבַּעַחְנִי, Job 7, 14; cf. Stade, § 71. 3.

דן = 'judge.' God heard Rachel's prayer, and decided (דן) according to her wish.

8. נפתולי אלהים = lit. 'struggles of God,' i.e. struggles or wrestlings for God's favour; cf. ver. 6. 29, 31. 30, 2. The A.V. renders, 'with great wrestlings,' i.e. for the husband's love: but the sisters were never rivals for the husband's love (cf. 29, 33 and ver. 15 of this chapter), as Rachel was always the favourite wife of Jacob. נפתולי is a ἀπαξ λεγόμεν. and the only noun of this form; see Stade, § 251. נפתלי = 'one obtained by struggling' (?). Di. Kampfmann ('man of combat' or 'struggling').

11. בִּנְךָ = the Kri בא נר 'good fortune comes;' so Onq. and the Syriac (ܒܢܝܢܐ 'my fortune cometh'): but this reading of the Kri is unnecessary. The Ktb. בנך, pointed בִּנְךָ (LXX, ἐν τύχῃ; Vulg. 'feliciter')—the pausal form of נֶר—yields a good sense, 'I am in luck;' cf. באשרי, ver. 13. נר

(cf. Is. 65, 11, where it is the Babylonian god of good fortune, identified with Bel, and later with the planet Jupiter) was the name of an old Phoenician and Canaanitish god. Traces of the name are still preserved in the proper name בעל גר, Josh. 11, 17, and the Phoenician proper names גרעט, גרנעם; see Euting, *Sechs Phönizische Inschriften aus Idalion*, p. 14 (1875). The Ktb. might be read בָּגֵר, and explained by Ges., § 102. 2 c, the ב being pointed with pretonic qameç; the meaning being, as above, 'I am in luck.' But this is improbable.

The A.V. (but not the A.V.R., see Prof. Driver's paper on the Revised Version in *The Expositor*, July, 1885) and Gr. Ven. (ἡκεῖ στράτευμα) give גר the meaning of גִּדּוּר; cf. 49, 19. But גר never means 'a troop,' and 49, 19 is not decisive on the meaning here.

13. בִּאֲשֵׁרִי = 'In my prosperity!' i.e. I am in luck; cf. ver. 11.

כִּי אֲשֶׁרוֹנִי. 'For the daughters are sure to call me lucky;' cf. Is. 11, 9 דַּעַה הָאָרֶץ מְלֵאָה הָאָרֶץ דַּעַה; Jer. 25, 14 בִּי עֲבָדוֹ בָּם. The perfect of certitude or prophetic perfect; cf. Driver, § 14 β; M. R., § 3. 1; Ges., § 126. 4; Dav., § 46. 2. 3.

אֲשֶׁר = 'the lucky one;' cf. אֲשֶׁרָה? 'the goddess of good fortune.'

14. דּוּדָאִים is pl. of דִּידִי; cf. לִלְאוֹת, from an obsolete singular לִילִי, — of the singular being softened into א in the plural; so חֲלִי, pl. חֲלָאִים; צָבִי, pl. צִבְאוֹת and צִבְאִים; פָּתִי, pl. פִּתְאִים; cf. Stade, §§ 122. 301 a. דּוּדָאִים = 'love apples,' i.e. the fruit of the *Mandragora vernalis*, or mandrake, of a yellow colour, and similar in shape to an apple; found in Palestine, especially in Galilee. There seem to have been two kinds of דּוּדָאִים, the *Mandragora vernalis* and *autumnalis* (Song of Songs 7, 14), unless we suppose with Tuch that in

¹ But cf. Baer and Del., *Liber Psalmorum*, Lipsiae, 1880, p. 115.

this passage the fruit is intended (at the time of the wheat harvest, i. e. May to June), while in Song of Songs the blossom is meant (cf. the LXX rendering in Song of Songs, οἱ μανδραγόραι, with their translation here, μῆλα μανδραγορῶν). On the supposed efficacy of the יוראים as love potions, see Tuch, p. 385 f., and the authorities cited by him.

15. 'Is thy taking away my husband a little thing, and (art thou) for taking away the love apples of my son too?' cf. Esth. 7, 8 הלרשע לעזר 2 Chron. 19, 2 הגם לכבוש את המלכה; ולקחת is not perf. as Tuch, but inf. cstr. used as a periphrastic future; see Driver, § 204; also Ges., § 132. 3. Rem. 1. Di. remarks that 'the inf. ולקחת ("and to take" = "and thou wilt take"?) expresses the intention more forcibly than the more natural construction with the perfect ולקחת; see 20, 16.'

16. שכר שנתת, i. e. by giving Rachel some of the love apples.

בלילה הוא; cf. 19, 33 and the note there.

18. יששכר. The reading given in Baer and Del.'s edition is pointed יששכר, with the Kri *perpetuum* יששכר, i. e. wherever יששכר occurs in the O. T. it is always pointed יששכר, as though there were no second ש: this is the reading of Ben Asher (the Tiberian or Occidental punctuation). Ben Naftali reads יששכר (the Babylonian or Oriental punctuation); cf. Baer and Del., *Gen.*, p. 84. On the readings of Ben Asher and Ben Naftali, see Bleek-Wellhausen, *Einl.*, pp. 563, 614 f.; Bleek, *Introduction*, Eng. trans., ii. p. 463; Strack, *Proleg.*, p. 36 f., *De codicibus Orient. et Occident.* Ben Asher's reading יששכר is perhaps a derivative from the Nif'al of שכר = 'got for hire' (Wright); so apparently the LXX, Ἰσάχαρ; Vulg. *Issachar*; Syr. ܝܫܫܚܪ; Saad. ܝܫܫܚܪ; Josephus, ἐκ μίσθου γενόμενος. The reading of Ben Naftali, יששכר, is the same as that of Ben Asher, but

written differently. Some think that Ben Naftali read יִשְׁשַׁכָּר ('*affert proemium*') = יִשָּׂא שָׁכָר; see Baer and Del., loc. cit., '*At certe de Ben Naf. falluntur.*' Mose ben Mocha read יִשְׁשַׁכָּר '*est proemium*,' after Jer. 31, 16. 2 Chron. 15, 7.

20. זבדני and יובלני are both ἀπαξ λεγόμεν.

זבלון (of the same form as יִשְׁוֹרֹן) = '*habitation.*' In this verse two explanations of the name are given, (a) זבדני . . . זבדני '*presented me with a goodly present*,' and (b) יובלני¹ (זבל with the acc. like שכן and נור) '*will dwell with me*,' probably being derived from different documents; so ver. 24.

21. דינה = '*vindictio*;' the daughter's name is here given, as necessary to explain chap. 34. Jacob's daughters are elsewhere presupposed (46, 7. 37, 35), but not mentioned by name.

24. יוסף explained from ver. 23 אסף אלהים את חרפתי as though it were יאסף = '*taker away*,' i. e. of my reproach of childlessness. In 24^b the name is explained differently, יוסף יי' לי בן אחר '*may Yahweh add to me another son*,' so = '*multiplier*;' see on ver. 20, and cf. 35, 18.

27. "אם נא מצאתי וגו'. '*If now I have found favour in thine eyes,—I have observed the omens, and Yahweh has blessed me for thy sake.*' The apodosis to "אם נא מצאתי וגו' is suppressed; the apodosis would perhaps run אל נא תעבר מעלי, as in 18, 3. The words cannot be translated '*Would that I had found favour in thy eyes*' (Ges. in *Thes.*), as this would require the imperf., not the perfect; cf. Ps. 81, 9. 139, 19. נחשתי; see on 44, 15. The LXX have οἰωνισάμην ἄν, making נחשתי into the apodosis to אם נא מצאתי. The A.V. renders, '*I have learned by experience*,' following the Vulgate '*experimento didici.*'

¹ In Assyrian the root *zabal* = '*to bear*,' '*lift up*;' it is possible, therefore, that יובלני should be rendered, '*will lift me up*,' i. e. '*honour me*;' see Cheyne's crit. note on Is. 63, 15; Del., *Heb. Lang.*, p. 38 f.; and his *Prolegomena* (Leipzig, 1886), p. 62.

28. **עלי** = lit. 'upon me.' **על** because it will be as a burden to him; cf. 34, 12.

29. 'Thou knowest how I have served thee, and what thy cattle has become with me.' **ואת אשר היה** and **את אשר עבדתך** "are both accusatives after **ידעת**. **אתה** is emphatic, 'thou with whom I have been in service shouldest know.' **אתי** 'with me,' i.e. under my care.

30. **ויפרץ**. Waw conv., as in Ex. 9, 21, which compare.

לרגלי, lit. 'at my steps,' i.e. wherever I went; cf. Is. 41, 2 **צדק יקראוהו לרגלו** 'whom righteousness meeteth wherever he goeth'; Job 18, 11 **והפיצוהו לרגליו**.

גם אנכי. Emphatic, 'I too.' You have been prosperous, when shall I begin prospering?

31. **אשובה ארעה**. 'I will again feed;' so 26, 18 **וישב יצחק** 'and Isaac dug again.' Two verbs to express one idea, where in English an adverb is used; so Ps. 7, 13 **ישוב . . . ילטש** 'will again sharpen;' see Ges., § 142. 3 b; M. R., § 30 a.

32-43. These twelve verses are very obscure, possibly corrupt. In ver. 31, Jacob, in answer to Laban's request to tell him what reward he desires, replies that Laban is to give him nothing if he will accede to a proposal he has to make. In ver. 32, Jacob proposes to go through Laban's flock, and separate the particoloured and black sheep, and all the particoloured goats. The normal colour of the goats is black, or at least dark-brown; that of the sheep, on the contrary, white; see Song of Songs 1, 2. 6, 6. Dan. 7, 9; cf. Song of Songs 1, 5. The greater number of the sheep and goats would naturally be of normal colour, white and black respectively. Jacob proposes that the abnormal cattle

shall be his hire. Laban, vers. 34-36, consents to Jacob's proposal, and separates the normal and abnormal coloured sheep and goats, and sends the latter off, under the charge of his sons, three days' journey distant from the remainder of his flock of normal coloured animals, left in Jacob's charge. Jacob, in order that the animals left with him may bring forth a greater number of abnormal coloured offspring than they would usually produce, has recourse to the stratagem of the peeled rods in the drinking-troughs (37-39). Ver. 40 seems to contain a second contrivance on the part of Jacob to increase his flock, but the text is very obscure and almost certainly corrupt (see the note there). Vers. 41, 42 either contain a third stratagem, or refer to the previous two (the frequentative tenses perhaps supporting the latter view), 41, 42 being a more detailed account of the contrivance practised in vers. 38, 39.

32. **היום** seems to imply that the cattle separated *that day*, if of abnormal colour, were to belong to Jacob; but against this is firstly ver. 31, where Jacob declines any hire, and secondly vers. 35, 36^b, where Laban, not Jacob, separates and drives off the abnormal coloured cattle, which seem, according to ver. 32, to belong to Jacob, but here are apparently regarded as Laban's. To avoid this difficulty, some, e.g. Tuch, suppose that Jacob's hire is to be the abnormal coloured cattle that would be born, cf. ver. 37 ff.; but nothing is said of this in ver. 32, and it is questionable whether **והיה שכרי** would fit in with this view. Di. proposes to alter the accentuation of ver. 32, and point the first **טלוא** with *Athnach*; then the meaning would be '*every black sheep among the sheep, and spotted and patched among the goats, shall be my hire*,' i.e. you are to give me nothing now, but the abnormal coloured cattle born after the division, in ver. 32, has taken place will be

mine; cf. מחר, ver. 33. This seems the simplest solution of the difficulties.

הסר is inf. abs. Others prefer taking הסר as imperative, addressed to לבן, which suits ver. 35, but not אעבר נקר. מלוא 'spotted and patched.' מלוא is not found again outside this chapter, except in Ez. 16, 16, pl. fem. טלאות. והיה שכרי 'and (these) shall be my hire,' i.e. the sheep and goats of abnormal colour that shall be born after the division mentioned in this verse has been carried out; see above. שה is used here of both sheep and goats, being further defined by נשים and עזים. Ver. 35 is a more minute description of this verse. The LXX have παρελθέτω, reading the easier reading יעבר פל; Vulg. 'gyra omnes greges tuos' (עבר בכל), both regarding הסר as imper.

נשים. A form peculiar to the Pent., for which we find elsewhere נשים.

33. וענתה בי צדקתי. Mühlau and Volck (Ges., *H.W.B.*, 9th ed.) render here and 1 Sam. 12, 3, 'bear witness for me;' but as ב... ענה always elsewhere means 'to bear witness against,' and as this meaning is not unsuitable in 1 Sam. 12, 3, it is preferable to follow Del. and render 'my righteousness shall testify against me,' i.e. I shall be self-condemned (Wright).

ביום מחר = 'hereafter;' cf. Ex. 13, 14. Deut. 6, 20. Josh. 4, 6.

כי תבא... לפניך. 'When thou comest about my hire, before thee,' i.e. when thou comest to inspect the cattle (my hire) which will be before thee; or לפניך may be connected with וענתה בי צדקתי, in the sense 'my righteousness will testify against me... before thee;' but the position of לפניך, at some distance from וענתה בי צדקתי, is against this.

וַיִּנְחַל = חוֹם, as the black sheep, being Jacob's hire, could not be regarded as stolen.

35. יָסַר, imperf. Hif., not Qal, although the apocopated imperf. third pers. masc. sing. Qal and Hif. are the same, the context alone deciding the conjugation intended. Laban is here the subject, as is clear from בָּנָיו at the end of the verse, and בָּינוּ וּבֵין יַעֲקֹב in the next verse. The cattle left with Jacob were of normal colour, white sheep and dark-coloured goats.

36. בֵּינוּ 'between him.' LXX and Sam. בֵּינֵם ('between them,' i.e. his sons.

37. מִקָּל doubtless collective, hence the fem. (as בָּהֶן, cf. Jer. 4, 29^b, shews); elsewhere it is masculine.

לִבְנָה = 'Styrax' (*Styrax officinalis*). Arabic لُبْنَى. The noun לִבְנָה is of the same form as אִשָּׁה, פְּנִינָה (cf. the Arabic name ending in عِي = '—, and see Stade, § 301 b), from לָבַן, so called on account of the milk-like gum that flows from it when its bark is cut. Others, following the Vulg. here and the LXX in Hos. 4, 13, render 'poplar;' so A.V. here.

לֹז = 'almond.' Arabic لَوْز, Aram. חֶלֶל. Del. remarks that לֹז is the more Aramaic-Arabic word for שֶׁקֶד.

עֵרְמוֹן = 'plane tree' (*Platanus orientalis*), from עָרַם 'to strip,' so called because the bark peels off from year to year, and the tree becomes as it were naked.

מִחֲשָׁף = חָשַׁף, inf. abs. 'exposing the white;' one of the very few instances in Hebrew of an abstract form with the force of an infinitive; so מִקְרָא, מִסֵּעַ (as inf. cstr.) from קָרָע, מִצֹּה (Neh. 12, 45, with acc.); cf. Ewald, § 239 a. In Aramaic the inf. of the first conjugation (=Qal) is formed by pre-fixing מ.

38. **רַהֲטִים**, rare and Aramaising, here explained by **שָׁקֶתוֹת מִים**.

שָׁקֶתוֹת is pl. of **שָׁקֶת**, like **אֲמִרוֹת**, Ps. 12, 7, from **אָמַר**; cf. Stade, § 187 b; Ewald, § 212 b, who cites **סִבְכִּי** from **סָבַךְ**.

לִנְכַח 'over against.'

וַיַּחֲמֵנָה from **חָמַם**, instead of **וַיַּחֲמִינָה**, as 1 Sam. 6, 12 **וַיִּשְׁרָנָה**; Dan. 8, 22 **וַיַּעֲמִדְנָה** (all). In Arabic the third fem. pl. form is **يَقْنُنَنَّ**, and in Aramaic **יִקְטִלְנָן**; see Ges., § 47. 3. Rem. 3; Stade, § 534. 1. *H. W. B.*, 9th ed., gives the root as **יָחַם**, not **חָמַם**, **יַחֲמֵנָה** = **יַחֲמֵנָה**; cf. **יָשַׁב** from **יָשַׁב**. If it is from **חָמַם** it follows the analogy of **יָרַד**, **יָרַד**.

39. **וַיַּחֲמִימוּ**, plural masc., because the male animals are included. **יַחֲמִי** is either imperf. from **חָמַם** = **יַחֲמִי**, or imperf. Qal of **יָחַם**, for **יַחֲמִי** or **יַחֲמִי**; cf. Judg. 5, 28 **אֲחֲרֵי** for **אֲחֲרֵי**; Ps. 51, 7 **יַחֲמִינִי** for **יַחֲמִינִי**: see Ges., §§ 64. 3. Rem. 3; 67. 5. Rem.; cf. Stade, § 523 d, who regards **יַחֲמִי** as lightened from **יַחֲמִי**, for **יַחֲמִי**, after the analogy of verbs **לָחַם**.

אֶל הַמְקָלוֹת. Cf. 24, 11 **אֶל בְּאֵר הַמַּיִם** 'at the well of water.'

עֶקְדִים = 'striped.'

40. **וְהַכְּשָׁבִים** are the particoloured animals, goats and sheep; these Jacob separated from the normally coloured animals in Laban's flock. He then turns Laban's normal coloured animals in the direction of the **בְּשָׁבִים**, so that they might have these before their eyes. But these abnormal coloured animals belong to Jacob, according to his agreement with Laban, and so cannot be spoken of as **עֶקֶד וּבָל חוֹם** **בְּצֵאן לָבָן**. If the text were emended as follows, the difficulty would disappear, **וַיִּתֵּן פָּנֵי צֹאן לָבָן אֶל עֶקֶד וּבָל חוֹם בְּצֵאנוּ**, i. e. 'he set the face of Laban's flock towards what was striped and (towards) everything dark in his own flock.' **לָבָן** has fallen out

of its place after **צֹאן**, which then received the article, and the waw of **בְּצֹאָנוּ** disappeared before the waw of **וַיֵּשֶׁת**. Knobel emends by reading **בְּל עֵקֶר**, with Onq., Ps.-Jon., and takes **פָּנִי** for **לִפְנֵי** 'before,' as Ex. 23, 15. Ps. 42, 3; but then Jacob's dark and particoloured cattle are described as Laban's. Wright adopts Knobel's emendation, but avoids the above-mentioned difficulty by deleting **לָבָן** and reading **בְּצֹאָן לָבָן**. **לָבָן** might certainly have crept in, from the **צֹאן לָבָן** in the next line. Del. retains the text, and supposes that after the first separation, ver. 32, the normal and abnormal coloured cattle were left together. But the abnormal cattle could hardly be called Laban's even in that case, and it seems scarcely possible that Laban, who apparently was anxious to prevent any duplicity on Jacob's part (cf. ver. 35, where *he*, not Jacob, separates the normal and abnormal coloured cattle), would passively submit to this second stratagem by leaving his own cattle (i.e. those that were sent away under his sons' care, cf. ver. 32) under Jacob's charge.

41, 42. The old translators explain these verses by the fact that the strong cattle bring forth their young in winter, and the weak cattle theirs in the spring: thus **הַמְקִשְׁרוֹת** would be the winter cattle, and **הָעֵטְפִים** the spring cattle.

41. **וְהָיָה . . . וְשָׁם**, perfs. with waw conv. in a frequentative sense; see Driver, § 120. **לִיחֲמָנָה** is inf. Pi'el of **יָחַם**, with the third pl. fem. suffix **נָה**— for **וּ**—; cf. 41, 21 **קִרְבָּנָה**, and see Ges., § 91. 1. Rem. 2; Stade, § 352 b. 2, who remarks that the dagesh should be struck out.

43. **צֹאן רַבּוֹת**, the collective being construed with a plural adjective; cf. 1 Sam. 13, 15 **אֶת הָעָם הַנִּמְצָאִים עִמּוֹ**, 1 Sam. 17, 28 **הַצֹּאן הַהֵנָּה**; cf. Ges., § 112. 1. Rem. 3; M. R., § 85. Rem. b.

31.

1. הכֶּבֶד הַזֶּה = '*this wealth*;' cf. Is. 10, 3. Ps. 49, 17.

4. הַשָּׂדֶה is acc. of place; see M. R., § 41 a; Ges., § 118. 1.

5. אֵינְנוּ, referring to פָּנֵי; cf. Lam. 4, 16, where פָּנֵי is followed by a singular verb.

6. וְאַתָּנָה for אַתָּן, also pointed אַתָּנָה (cf. the Arabic أَتْنَنُ), is only found again in Ez. 13, 11. 20. 34, 17; see Ges., § 32. Rem. 5; Stade, § 178 c.

7. יִהְיֶה for הֵיחַל, with retrogression of the tone by Ges., § 29. 3 b; Stade, § 88. 2 b. הֵחַל is Hif. of חָלַל; cf. the Lexic. and Ewald, § 127 d. The ה of the Hif. is retained, as though it were a radical letter, in the forms יִהְיֶה (notice the dag. in ל), Job. 13, 9; יִהְיֶה, Jer. 9, 4; וַיִּהְיֶה, 1 Kings 18, 27; see Stade, § 145 e, and Wright, *Gram. Arab.*, i. p. 37.

הַתֵּל . . . וְהַחֲלִיף. I. Either like Num. 11, 8 וְלָקְטוּ, 'the fact being stated summarily by the perfect, and this tense being followed by the perfect with waw conv.;' see Driver, § 114 a. II. Or like Num. 21, 15 וַיִּשְׁעֶן : נָטָה . . . וַיִּשְׁעֶן not being *subordinate* to הַתֵּל (the imperf. with waw conv. would be required then) but *co-ordinate*; see Driver, § 132.

עֲשָׂרַת מֵוִיִּם. '*Ten times*;' LXX, δέκα ἀμῶν, possibly corrupted out of a reading μῶν. The translators, not understanding מֵוִיִּם, wrote the Hebrew word in Greek, and this passed over into ἀμῶν; cf. Frankel, *Einf.*, p. 18, and ver. 41. The word מֵוִיִּם is peculiar to this chapter, elsewhere פַּעַמִּים is used, e.g. Num. 14, 22. Aq. has δέκα ἀριθμούς, Symm. δεκάκις ἀριθμῶ.

8. The account of the agreement made between Jacob

and Laban in this chapter differs from that in chap. 30, and appears to be derived from a different source.

נקדים יהיה. יהיה, the singular is perhaps due to the following שכרך; see Ges., § 147 d.

'If he were to say thus, The spotted shall be thy hire; then all the flock used to bring forth spotted: and if he were to say thus, The striped shall be thy hire; then all the flock used to bring forth striped.' Cf. Num. 9, 19-21. Ex. 40, 37 ואם לא יסעו (the apod. being in the imperf., as the waw is separated from the verb by לא); see Driver, § 136 d. Obs., cf. § 123 β.

9. אביכם for אביכן; cf. on 26, 18.

10. ברדים = טלוא, in 30, 32; it is found twice again in Zech. 6, 3. 6 (of horses), and = 'speckled.' ברדים probably = 'covered as it were with hailstones' (בָּרָד), so 'white spots on a dark ground' (Tuch).

13. האל ביתאל. 'I am the God of Bethel.' ביתאל being loosely connected with האל, instead of being subordinated in the genitive; cf. 2 Kings 23, 17 המזבה ביתאל (but cf. Driver, § 191. Obs.). Or האל may be regarded as construct state with the article, see Ewald, 290 d (3), who cites other instances, e. g. Jer. 48, 32, etc.; see also Is. 36, 8. 16; and cf. M. R., § 76 b; Ges., § 110. 2 b.

14. ותען . . . ותאמרנה. On the first verb with a compound subject in the singular and the second in the plural, see Ges., § 148. 2; cf. also M. R., § 138.

15. ויאכל גם אכול. 'And goes on to eat up;' cf. on 19, 9. גם, emphasizing the verb as in 46, 4. Num. 16, 13; cf. the note on 29, 30.

16. כי. 'So that;' so Del. and Kn., comparing Job 10, 6.

Deut. 14, 24. Di. prefers the rendering '*rather*,' or '*nay, rather*;' cf. Ps. 37, 20. 49, 11.

19. הלך לגו. In 38, 13 we find לגו, the shorter form; cf. לסנב, Num. 21, 4, and the short form סנב, Deut. 2, 3; see Stade, § 619 e; Ges., § 67. Rem. 10. הלך is pluperfect, '*had gone*.'

התרפים = '*The Teraphim*,' Laban's household gods. LXX here τὰ εἰδωλα, but the word is variously rendered by them in the other passages where it occurs. The Teraphim were of human form (1 Sam. 19, 13), and were worshipped as gods (ver. 30. Judg. 18, 24). Their worship was not recognised as legitimate (see 2 Kings 23, 24; cf. Gen. 35, 4 and Hos. 3, 4), yet they were at all times regarded as household oracles (Judg. 18, 5. Zech. 10, 2. Ez. 21, 26), and (possibly) as bringing prosperity; therefore Rachel takes them with her, to avoid bringing misfortune or ill luck on her household; cf. Judg. 18, 17, where the Danites take Michah's household gods. The pl. form may here only denote a single image, as in 1 Sam. 19, 13 (see Ges., § 108. 2 b); cf. אדונים and בעלים, both used as intensive plurals; the pl. suf. in ver. 34, and אלהי in ver. 30, not being decisive in favour of taking תרפים as a real plural; cf. Ewald, § 318 a. No certain etymology has yet been found. The one most commonly given is from the Arabic تَرَفَّ '*commode vivere*,' which would agree with the idea that the תרפים were the gods who were supposed to bring good fortune to those who worshipped them; but it is not certain that تَرَفَّ does not rather mean '*to be soft*;' cf. Tuch, p. 395; Del., p. 555, who also suggests a comparison with the Sanskrit *tarp*, '*to be full*.' The תרפים stood in no connection with the שרפים.

20. ויגנב . . . את לב = '*deceived*;' cf. 2 Sam. 15, 6

וַיִּנָּב אֲבִשְׁלוֹם אֶת לֵב, but in the sense 'to win over secretly;' cf. κλέπτειν νόον and κλέπτειν τινά (Del.).

עַל בְּלִי is only found here. בְּלִי = לֹא with the finite verb, occurs in Job 41, 18. Hos. 8, 7. 9, 16 (Ktb.). Is. 14, 6; see Ewald, § 322 a. Render, 'In that he did not tell.' On עַל, cf. Ges., § 104. 1 c.

21. הַנְּהָר. 'The river' *par excellence*, i. e. the Euphrates; see Ges., § 109. 2. So often, e. g. Is. 27, 12. Ps. 72, 8.

23. אֶת אֲחָיו. 'His friends and fellow-tribesmen;' cf. Lev. 10, 4. 2 Sam. 19, 13.

25. בַּהֵר הַגִּלְעָד . . . בַּהֵר. From a comparison of vers. 21 and 23 with this verse, Jacob and Laban apparently encamped in the same place (so Vulg.); yet the narrative evidently implies that Laban encamped in one place and Jacob in another. Possibly in vers. 21, 23, and here, הַר גִּלְעָד may mean the hill country of Gilead in general, "הַר גִּ" (like "אֶרֶץ גִּ") in the O. T. being the name of the mountain range and country of Gilead, south of Jarmuk, up to the plain of Heshbon (Deut. 3, 12 f. Josh. 17, 1. 5. 2 Kings 10, 33, and often). In ver. 25, Jacob encamped בְּהָרִי, which seems to point to some special hill, possibly the hill called at the present time *Gebel Gil'âd*, on the south bank of the Wâdy Jabbok (cf. ver. 54). Jacob's camping ground would then be described as בַּהֵר (a special hill, with which the reader would be familiar), while Laban's is described as in the neighbourhood (cf. ver. 25, וַיִּשָּׁן), the actual spot not being indicated.

26. עֲשִׂית וְתִגְנֹב. The imperf. with waw conv. used to define עָשָׂה; so in 1 Sam. 8, 8. 1 Kings 2, 15; see Driver, § 76 a.

27. למה נחבאת לברח. 'Why didst thou fly in secret?' see 27, 20; and cf. Ges., § 142. 4. Rem. 1.

וּאֶשְׁלַח. 'And so I could have sent thee away;' see Driver, § 74 a. On the --- in וּאֶשְׁלַח, see Ges., § 65. 2. note; also Stade, § 633 a.

28. הַסְכַּלְתָּ עֲשׂוֹ = 'thou hast acted foolishly.' עֲשׂוֹ for עֲשׂוֹת; cf. רָאָה, 48, 11; עָשָׂה, 50, 20; עָשָׂהוּ, Ex. 18, 18; and see Ges., § 75. Rem. 2; Stade, § 619 k. In הַסְכַּלְתָּ עֲשׂוֹ the construction is the same as in 8, 10 וְיִסַּף שְׁלַח.

29. יֵשׁ לְאֵל יָדִי. Cf. Mic. 2, 1. Prov. 3, 27; the neg. is אֵין לְאֵל יָדִי, Deut. 28, 32. Neh. 5, 5. Hitzig explains the phrase as meaning 'My hand is for God,' which would be suitable if the meaning intended were, 'I am capable or able to do everything,' but scarcely suitable when the meaning is, as here, 'I have the power.' Schumann, quoted by Wright, p. 87, renders, 'My hand belongs to strength,' i. e. is strong, on which Maurer remarks that in prose this would require יֵשׁ אֵל לְיָדִי. Del., Tuch, Ges., Di. render, 'It is in the power of my hand;' see Ges., § 152. 1.

אֲבִיכֶם. The plural suffix refers to Jacob and those who were with him.

30. 'And now (when) thou art going right away, for thou longest sore for thy father's house, why hast thou stolen my gods?' הֵלֶךְ and נִבְסַף are inf. abs., prefixed to the finite verb for emphasis; see Ges., § 131. 3 a; Dav., § 27. Rule; M. R., § 37 a. נִבְסַף, on the form, cf. Ges., § 51. Rem. 1.

31. כִּי יִרְאֵתִי. Cf. the note on 20, 11.

32. אֲשֶׁר עִמּוֹ 'with whomsoever,' for אֲשֶׁר...; the phrase is unusual, yet imitated here by the Syriac, ܠܡܥܡܐ ;

see Ewald, § 333 a; Ges., § 123. 2. foot-note; M. R., § 158. Rem. a. In 44, 9. 10 we have the regular construction
אֲשֶׁר . . . אֲתוּ.

33. הָאִמָּהָת is pl. of אִמָּה, with the insertion of a ה; see Stade, § 188; Ges., § 96; and cf. the Arabic أُمّة, pl. أُمَمَات, with و, instead of the Heb. ה. The Aram. אֲמָל, pl. אֲמָלִים, and אֲמָתָא, pl. אֲמָתָא, have ה as in Hebrew.

34. כַּר. LXX, εἰς τὰ σάγματα = 'saddle.' כַּר, so called from its round basket-shaped form (root כָּרַר), was protected by a cover or tent, in which the women sat, something like a modern palanquin; see Di., p. 334.

35. לָקוּם מִפְּנֵיךְ. Cf. Lev. 19, 32. Rachel's plan was ingenious, as any attempt to examine the camel's saddle would involve contact with an unclean thing.

36. דִּלְקָתָא אַחֲרֵי. דִּלַּק אַחֲרֵי = 'to burn after one,' i.e. to hotly pursue one; so 1 Sam. 17, 53 מִדְּלַק אַחֲרֵי פִלִּשְׁתִּים.

39. טִרְפָּה לֹא הִבֵּאתִי. Cf. Ex. 22, 12.

אַחֲפָזְנָה, for אֲחֲפָזְנָה, as though from a verb לָּה; see Ges., § 74. Rem. 4; cf. § 75. Rem. 21 c; Stade, § 111. חָטָא here is synonymous with נָשַׁלַם, Ex. 22, 12.

יּוֹם with the old binding vowel יָ—; cf. on 1, 24. It always has the tone with the exception of two places, Lam. 1, 1 and Hos. 10, 11, in the former of which the accent is on the penult., on account of a word of one syllable following; cf. Ges., § 90. 3 a; Stade, § 343 d. The two imperfs. אֲחַטְנָה, אֲחַטְנָה are frequentative.

40. Cf. Jer. 36, 30. In the East the cold at night is quite as intense as the heat by day.

41. עֶשְׂרֵת מִנִּים. Cf. ver. 7. Ten here, and ver. 7, is a round number = 'often.'

42. פתח. So ver. 53; cf. מורא, Is. 8, 12. פתח is abstract for concrete; cf. σέβας = σέβασμα. The Pesh. uses ܡܠܚܐ here and Is. 8, 12 in a similar way. In the Jer.-Targ. on Deut. 32, 15, and the Targ. on Hos. 8, 6, and often elsewhere, we find ܡܠܚܐ used, as פתח here, and מורא in Is., l. c.; compare also a similar use of יראה in the Talmud, *Sanh.*, 64 a "הוציא יראתו מוחיקו ונו" *he takes his god (i.e. idol) out of his bosom.* Render, '*If the God of my father . . . had been with me . . . for then*;' an aposiopesis: or עתה כי may be regarded as an apodosis and rendered, '*indeed then thou hadst*,' etc.; cf. 43, 10 לו יש 22, 29 כי לולא התמהמהנו כי עתה שבנו 10; Num. 22, 29 לו יש 22, 29 כי לולא התמהמהנו כי עתה שבנו 10; 2 Sam. 2, 27 (כי אז); and see Driver, § 141. Cf. Ewald, § 358 a.

43. **מה אעשה להם.** 'What am I going to do to these?' i.e. how am I going to harm them? For **עשה** in a bad sense, see 22, 12. 27, 45. Ex. 14, 11.

44. וְהָיָה . . . בְּכִרְתָּהּ. Cf. on 1, 14. The subj. to וְהָיָה cannot be בְּרִית, as this is fem., and the action itself (the making a covenant) cannot be regarded as a witness, and so cannot be subject; Di. therefore deletes the ל before עֵד, which then becomes the subject, = '*and let there be a witness,*' otherwise we must suppose with Olshausen that something has fallen out of the text.

45. וירימה מצבה, lit. 'and he set it up (so that it became) a pillar'; cf. 1 Kings 18, 32 בנה את האבנים מזבח; Gen. 28, 18 וישם אתה מצבה; see Ewald, § 284 a. 1; Ges., § 139. 2; M.R., § 45. 5.

47. יגר שהדותא = Heb. גלעד, the first occurrence of Aramaic words in the O. T. שהדותא, cf. Job 16, 19 ושהדי = 'my witness,' after the form of the Aramaic participle. Del. remarks on this: 'We have here a historical proof which

cannot be objected to, that the language which was spoken in the ancestral home of the Patriarchs was different from that spoken in Canaan,' i.e. Abraham spoke Aramaic, but when he came to Canaan adopted the language of that country, viz. Hebrew. The naming of the place with an Aramaic and Hebrew name was perhaps occasioned by its position on the frontier, between Aramaic and Hebrew-speaking people; see Di., p. 336.

49. As the text stands, ver. 49 must be closely connected with 48, '*and Mizpah (he called the place) because he said,*' etc.; so Kn., Del.; but *והמצפה* is strange, as nothing has been said about a *מצפה* 'a look-out,' 'watch-tower.' Ewald emends, *והמצבה המצפה* '*and the pillar (he called) Hammizpah*' (*Komp. der Gen.*, p. 64), which is supported by Saadiah. The Vss. vary, and do not give any clue to solve the difficulty. Di. suggests that ver. 49 was first added by the redactor of the book, as at his time a Mizpah in Gilead was better known than a Masseba, but expresses some doubt as to whether all ver. 49 was added by the later editor, or only a portion. Del. remarks that 'The addition, vers. 49-50, says nothing more than that there was a tradition which referred back the name of Mizpah of Gilead to the scene between Laban and Jacob.'

50. *אם* in an oath, as in 14, 23, which compare.

52. *אם* with a following *ואם* = *sive . . . sive*; so Del., who compares Ex. 19, 13 *יִהְיֶה לֹא אִישׁ אִם בְּהֵמָה אִם* '*whether beast or man, he shall not live.*' Di. prefers to take them as the *אם* in ver. 50, and renders, '*surely not I, I will not pass*;' the *אם* and then *לֹא* expressing a strong negative; but this seems unnecessary.

53. *ישפטו*. Perhaps the plural is used as the gods of

Nahor are mentioned, the narrator supposing that Nahor worshipped idols, as Laban did (cf. the תרפים); cf. Josh. 24, 2. LXX, Pesh., Sam., Vulg. give the sing. ישפט.

54. Cf. 26, 30. 2 Sam. 3, 20.

32.

1. אֹתָהֶם is rare (cf. Ex. 18, 20. Num. 21, 3, and אֹתָהֶם, Ez. 23, 45). The usual form is אֹתָם. In the fem., on the contrary, the usual form is אֹתָהֶן (אֹתָן only in Ez. 16, 54).

3. מַחֲנִים = 'two camps.' LXX have παρεμβολαί, as though "מ" were a plural from מַחֲנֵי. The dual, however, suits vers. 8–11 better than a plural. The two camps were his own, and the angel host he had just met. מַחֲנִים, belonging to the tribe of Gad, was situated north of the Jabbok, and was one of the most important towns in Gilead. Some identify it with the ruins, still extant, called مَحْنَة *Mahneh*, but Di. considers مَحْنَة too far east and north for the מַחֲנִים of this verse.

5. תֹּאמְרוּן. Cf. Ges., § 47. Rem. 4; Stade, § 520 a; see on 3, 4.

וְאֶחָדִי is imperf. Qal, by syncope, for וְאֶחָדִי; so אֶחָדִי for אֶחָדִי, Prov. 8, 17: see Ges., § 68. 1. note; Stade, § 112 c.

6. וְאֶשְׁלַחָה. Cf. on 41, 11.

7. וְגַם הֵלֵךְ לִקְרֹאתָךְ. The participle without any subject expressed; so אֶף חָבֵב, Deut. 33, 3; אִם מְשֻׁלָּחִים, 1 Sam. 6, 3; cf. Gen. 24, 30 (with הֵנָּה); 37, 15 (also with הֵנָּה): see Driver, § 135. 6. 2; Ewald, § 303 b.

8. וְיִצֹר is imperf. Qal from יָצַר, Ewald, § 232 c; Stade, § 510 g. The ־ in the last syllable is due to the tone being drawn back to the penult., as in Job 20, 22 יָצַר לוֹ.

9. אֵל הַמַּחֲנֶה הָאֶחָד. מַחֲנֶה, usually masc., is here

fem., as in Ps. 27, 3; as the masc. immediately follows, the fem. is strange; the Heb.-Sam. reads קָאָחָר.

אִם יָבוֹא . . . וְהִכְהוּ. Cf. 18, 26. 24, 8, and ver. 18 of this chapter, where כִּי takes the place of אִם; see Driver, § 136 a, and cf. § 115; M. R., § 24. 2 a.

פְּלִיטָה is abstract, 'escape,' and then concrete, 'escaped ones.'

11. קִטְנִיתִי מִכָּל, render as a present, קָטַן being a *stative* verb, 'I am unworthy,' lit. 'too small'; see Driver, § 11; M. R., § 2. 1; Ges., § 126. 3.

מִכָּל. On the (comparative) מִן here = the positive with 'too,' see M. R., § 49. 2. Rem. 2; cf. 18, 14 הִיפְלֵא מִיְהוּה דָּבָר 4, 13 גְּדוֹל עוֹנִי מִנְשׂוּא.

כִּן בַּמִּקְלִי. כִּן is pointed with dag. lene, although the previous word ends in a vowel, and has a conjunctive accent, because the aspirate in the connected sounds כִּן is hardened (i. e. removed), just as in כָּב, כָּב, כָּב, כָּב; see Ges., § 21. 1. Rem. 2, and Del., p. 416.

הֵייתִי לִשְׁנֵי מַחֲנוֹת. 'I have become (and still am) two camps;' see Driver, § 8.

12. יִרְא . . . אֶתָּו. Cf. on 22, 12 and 4, 14.

אִם עַל בָּנִים. The phrase occurs again in Hos. 10, 14 (cf. Deut. 22, 6), and is a proverbial expression. עַל depicts the mother hovering over her children, and vainly trying to defend them: or עַל may be taken as in Job 38, 32. Ex. 35, 22 הַנָּשִׁים עַל הַנָּשִׁים 'the men together with the women.' The first explanation is perhaps preferable.

14. מִן הָבָא בִידָּו = 'of what he had,' lit. 'of that which had come into his hand;' cf. 35, 4 אֲשֶׁר בִּידָּם. A.V. 'of that which came to his hand;' better rendered in the A.V.R. 'of that which he had with him.'

16. בניהם. The masc. suf. for the fem., as in 31, 9; cf. 26, 18 and the note there.

פרים = 'young bullocks,' standing in the same relation to פרות as עירים 'foals' (here 'asses' foals') to the אתונות.

17. עדר עדר לברו, lit. 'flock, flock alone,' i.e. 'by herds or flocks,' so that each flock had one servant; cf. Ges., § 108. 4; M. R., § 72. 2.

18. יפְנֹשֶׁךְ. So pointed in Baer and Del.'s edition, following Ben Asher's reading. Ben Naftali reads, however, יפְנֹשֶׁךְ. Ben Asher's reading was pronounced *yif-ghā-shācha*, Ben Naftali's *yif-gosh-cha*; cf. Baer and Del., *Gen.*, p. 85. The imperf. יפְנֹשׁ would be a by-form of יפְנֹשׁ; cf. 1 Sam. 25, 20. On the Hātef-pathach under ש, cf. on 2, 12 יִנְהֹב.

20. תדברון. Cf. on ver. 5 תאמרן.

בְּמִצְאֲכֶם, for בְּמִצְאֵכֶם; see Ewald, § 63. 1, and cf. הֶעֱלָה, for הֶעֱלָה. בְּמִצְאֲכֶם = 'when you find,' lit. 'in your finding.'

23. בלילה הוא. Cf. 19, 33 and the note there.

יבֵּק is the present Wady Zerqâ, which divides the districts of 'Aglûn and Belqâ, and falls into the Jordan about midway between the Dead Sea and lake Tiberias. The modern name Zerka, = 'blue flood,' is derived from the clear blue colour of the water. The name יבֵּק is probably to be derived from בִּקַּק 'to pour out'; here it is brought into connection with the root אִבַּק, as though יִבֵּק = יִאֲבֵק = 'striver,' 'wrestler,' cf. Ges., *Thes.*, p. 233 a.

25. וַיֵּאבֶּק = 'he wrestled,' is found only here and ver. 26. אִבַּק is connected with חִבַּק, or perhaps is only a dialectic variation of the same; the word is perhaps chosen on account of the pr. n. יבֵּק. In Hos. 12, 11 וַיֵּאבֶּק is explained by שָׁרָה. Tuch and *H. W. B.*, 9th ed., propose a derivation from

אָפּק 'dust,' i. e. 'to scatter oneself with dust;' as *κονιέσθαι*, from *κόνις*, the powder with which wrestlers were sprinkled after being oiled.

26. ותקע, imperf. Qal from יקע.

29. יִשְׂרָאֵל = 'God's striver,' 'he who strives with God,' in this passage and Hos. 12, 4 (hence the choice of the rare verb שָׂרָה in both places), as though יִשְׂרָאֵל = אֱלֹהִים שָׂרָה עִמּוֹ (Wright). The name perhaps really means—as distinct from the meaning given in the text—'God strives,' יִשְׂרָה אֱלֹהִים; cf. יִשְׁמְעֵאל. Ges. in *Thes.*, p. 1338 b, Tuch, Reuss, and others explain it as meaning 'Soldier of God,' i. e. he who fights for and with God's help. In 35, 10 we have another account of the alteration of Jacob's name.

וְהַיּוֹבֵל, (I) an imperf. Hof. of יָבַל, used as the imperf. of יָבַל (Qal); so Ewald, § 127 b: (II) Stade, § 486, and Ges., § 69. 2. Rem. 3, regard it as an imperf. Qal יִבַּל = יָבַל = יִבַּל; cf. the Arabic imperf. يَوَجَل from وَجَلَ, and Wright, *Arab. Gram.*, i. pp. 89-90.

30. Cf. Judg. 13, 17.

לְשִׁמִּי. 'About my name;' cf. 20, 2 and the note there.

31. וְהַנֶּצֶל נִפְשִׁי. Cf. Ex. 33, 20; also Judg. 13, 22. Deut. 4, 33; and the note on 16, 14. וְ = and yet.

פְּנֵי־אֵל, or פְּנֵאֵל in ver. 32, = 'face of God;' cf. on 4, 18 מַתּוֹשָׁאֵל. In פְּנֵי־אֵל the י is the old binding vowel; see on גִּנְבָתִי, 31, 39. The position of פְּנֵי־אֵל cannot be ascertained.

33. "אֶת גִּיד הַנֶּשֶׁה וְגו' = 'the hip-sinew, which is on the hollow of the thigh.' גִּיד הַנֶּשֶׁה = the Arabic نَسَا, the nerve or tendon which goes through the thigh and leg to the ancle, the *nervus ischiadicus*; see Ges., *Thes.*, p. 921 a. The law forbidding the children of Israel to eat the גִּיד הַנֶּשֶׁה is not

mentioned in the O.T. It is to be found in the Talmud, *Tract. Chullin*, chap. 7.

33.

3. **והוא** is emphatic, *he*, Jacob, as opposed to the persons mentioned in ver. 2; see Driver, § 160. Obs.

4. **וַיִּשְׁקְהוּ**. Mas. note, **וַיִּשְׁקְהוּ כָּל נֶקֶד** = '*with points on every letter.*' The Mid. Bem., cited by Strack, *Prolog. Crit.*, p. 89, has **וַיִּשְׁקְהוּ נֶקֶד עָלָיו עַל שֶׁלֹא נִשְׁקוּ מִכָּל לְבוֹ**, i. e. '*וַיִּשְׁקְהוּ with points over it, because he did not kiss him with all his heart;*' cf. the Ber. Rab. in Strack, l. c., where Rabbi Yanai, answering Rabbi Simeon ben Eleazar, explains the points on **וַיִּשְׁקְהוּ** thus: **שֶׁלֹא בָא לְנִשְׁקוֹ אֶלָּא לְנִשְׁכוֹ** '*because he did not come to kiss him (Jacob), but to bite him,*' and goes on to say that Jacob's neck was turned into marble; an account hardly in keeping with what we are told of Esau, who is never depicted in the O.T. as an inhuman person. The points probably here, as in the other cases where they occur, mark the word as suspicious; cf. Ewald, § 19 d. The translation of **וַיִּשְׁקְהוּ** is wanting in several MSS. of the LXX; cf. Lagarde, *Gen. Graece*, p. 134. The Targ. Ps.-Jon. explains that Jacob wept because his neck was painful, and Esau because the effort gave him the toothache!!

5. **מִי אֵלֶּה לָךְ**. '*Who are these to thee?*' **לָךְ** is an ethic. dat.; cf. Ewald, § 315 a; M. R., § 51. 3; and see Ex. 12, 26. Josh. 4, 6. 2 Sam. 16, 2.

חֲנָן with double acc.; see Ges., § 139. 2; M. R., § 45. 3.

6, 7. **וּתְגַשֵּׁן**, agreeing with the subj. immediately following; so **וּתְגַשֵּׁן**, ver. 7. On the gender and construction of the verbs in these verses, see M. R., § 138. Rem.; Ges., § 148. 2; Ewald, § 340 c.

8. **מי לך כל המחנה**. ‘*What to thee is all this camp?*’ i.e. the cattle (32, 14–22) which Esau had already met; cf. **מי שמוך** 13, 17 **מה**, so Judg. 13, 17 **מי שמוך**; cf. 32, 28 **מה שמוך**. Ewald, § 325 a, and Di. prefer the rendering, ‘*Who to thee is the camp?*’ i.e. ‘*what dost thou wish to do with them?*’ ‘because he brings the people into the foreground.’

10. **ולקחת** = ‘*pray take;*’ cf. 40, 14 **ועשית** ‘*pray shew mercy;*’ Judg. 6, 17 **ועשית לי אות** ‘*pray give me a sign;*’ see Driver, § 119 δ; Ges., § 126. 6. Rem. 1.

כראת פני אלהים. ‘*As one sees the face of God,*’ i.e. Jacob sees that Esau’s face wears a friendly (lit. divine) aspect. ‘It is a divine friendliness with which he came to meet him,’ Di. **ראת**, the subject to the infinitive, is here indefinite, as Ex. 30, 12.

11. **הַבָּאָת** is third pers. fem. sing. Hof’. from **בוא**, with the old feminine ending **ת** (instead of **ה**), which is preserved as the usual ending of the third fem. perf. in Arabic, Aramaic, and Ethiopic, and appears in Hebrew before the suffixes, and sporadically elsewhere; cf. Wright, *Arab. Gram.*, i. p. 60; Ges., § 74. Rem. 1; Stade, § 407 b. Other instances of the fem. ending are **קָרָאת**, **נִפְלְאָת**, **שָׁבַת**, **אָזְלָת** (the only case with the strong verb). LXX have here *ὡς ἡνεκά σοι*, = **הַבָּאָת**, possibly not understanding the anomalous form.

ברכתי = ‘*present;*’ so 1 Sam. 25, 27 **ברכה** = ‘*a present,*’ i.e. as a proof of favour, and often accompanied with a blessing. Knobel compares the presents paid the clergy in the middle ages, called *Benedictiones*.

וכי יש לי כל. ‘*And because I have everything.*’ **וְכִי** as in Judg. 6, 30. 1 Sam. 19, 4. Is. 65, 16; see Ewald, § 353 a.

Esau has רב 'an abundance;' Jacob, being under especial divine protection, can say he has כל 'everything.'

13. עלות עלי = 'lactantes,' i. e. 'with young;' so Is. 40, 11. עלי = 'upon me;' cf. 48, 7. 1 Sam. 21, 16; i. e. the cattle who were with young were a burden and responsibility to Jacob. The A.V. 'with me' does not sufficiently express the על.

ומתו . . . ודפקום, lit. = 'and they over-drive them . . . and they die,' i. e. 'if they over-drive them . . . they will die,' the death of the cattle being conditional on their being over-driven; cf. 42, 38 והורדתם . . . וקראוהו אסון = 'and if trouble befall him . . . ye will bring down;' 44, 22 ועזב את אביו ומת; cf. 29. See, on two perfs. with waw conv. forming a conditional sentence, Driver, § 149; also Ges., § 155. 4 a; Ewald, § 357 a; M. R., § 28.

ודפקום, the masc. suffix for the fem.; cf. on 26, 15; and on the third pers. pl. used impersonally, see Ges., § 137. 3; M. R., § 123. 1.

14. לרגל המלאכה = 'according to the pace of the cattle.' מלאכה = 'property' (cf. מְקַנָּה), here, from the context, including cattle; cf. Ex. 22, 7 with vers. 9 and 10; 1 Sam. 15, 9.

17. בית = perhaps, as Del. suggests, 'a house,' i. e. not a tent, אהל 27, 15, but 'a building;' here opposed to סכת 'booths,' 'tents.' Hence the name of the place, סכת.

סכות was probably on the eastern side of Jordan, in a valley, a little further west than Peniel; cf. Judg. 8, 5. 8. Ps. 60, 8. Its exact position is uncertain. At the present day a Sākūt (سَكُوت) exists, south of Bethshan, on the western side of Jordan, which is apparently distinct from the סכת here mentioned; see Di., p. 348; Del., p. 421.

18. **שָׁלֹם** = **בְּשָׁלוֹם**, 28, 21, 'safe and sound,' after his late meeting with Esau, and the danger there might possibly have been in encountering him. The LXX, Syr., Hier. take **שָׁלֹם** as a proper name. The Heb.-Sam. reads **שָׁלוֹם** here; cf. 43, 27.

שֶׁכֶם, afterwards one of the cities of refuge (Josh. 20, 7), in the hill country of Ephraim, called in the time of the Romans *Flavia Neapolis*, and at the present day by the Arabs *Nablous* (نابلس).

פָּנִי = 'before;' cf. on 19, 13.

19. **מִיד בְּנֵי חָמוֹר אָבִי שֶׁכֶם**. 'From the sons of Hamor, the father of S.,' i. e. the father of Shechem (34, 2), after whom the city was called Shechem; cf. 4, 17. The LXX omit **בְּנֵי**, 'in order to agree with 34, 1 ff.,' Di.

קְשִׁיטָה. LXX, Onq., Hier. render, 'lambs;' cf. Ber. Rabba, c. 79; Targg. Ps.-Jon. and Jer. 'pearls.' Rabbi Akiba, in the Talmud, *Tract. Rosh ha-shana*, 26^b, relates that in Africa he heard a coin (קֶשֶׁטָה) called **קְשִׁיטָה**. Probably the word = 'that which is weighed,' from **קָשַׁט** = Arab. قَسَطَ = 'to divide,' 'fix;' cf. قِسْطٌ 'a weight,' 'pair of scales,' then 'a fixed weight,' equally used with the shekel by the patriarchs. From a comparison with 23, 15. 16 some have supposed the **ק** to be equivalent to four shekels, but this is quite uncertain. **קְשִׁיטָה** occurs twice again, Josh. 24, 32. Job 42, 11, but neither passage throws any additional light on the word.

34.

1. **בֵּת לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב** (cf. 16, 15 f. 25, 12), an instance of P's circumstantial style.

2. **וַיֵּשֶׁב אֹתָהּ**. **וַיֵּשֶׁב** with the acc., as in Lev. 15, 18.

24. Num. 5, 13. 19. 2 Sam. 13, 14. Deut. 28, 30. Kri; cf. שגל, which is construed with an acc. and always has a Kri נשגב. There is no need to emend the pointing to אָתָה (cf. 26, 10), as some desire.

3. הַנֶּעֶר. Cf. the note on 24, 14.

וידבר על לב הנער = 'and he spake kindly to the damsel;'
cf. 50, 21 לבם על; Is. 40, 2. Hos. 2, 16.

5. 'Now Jacob had heard that he (Shechem) had defiled Dinah his daughter, while his sons were with his cattle in the field, and Jacob was silent until they came.' וַחֲרָשׁ probably, as in 37, 3 כָּתַנָּה לוֹ וַעֲשָׂה, frequentative; cf. Driver, p. 190. foot-note 1.

7. ויחר להם. Cf. on 4, 5.

כי נבלה עשה בישראל = 'for he had wrought folly in Israel.' עֲשָׂה נבלה is the constant expression for any carnal offence; cf. Deut. 22, 21. Judg. 20, 6. 10.

לְשֹׁכֵב. See Ges., § 45 a; Stade, § 619 a. Notice that with the prefix ל (but not כ and ב) the inf. cstr., if the second radical is one of the letters ת, פ, ד, ג, ב, takes usually a *dag. lene*, e. g. שָׁכַב with ל = (by Ges., § 28. 1; Dav., § 6. 2 d) לְשֹׁכֵב, and with the *dag. lene* לְשֹׁכֵב; cf. Dav., p. 16. foot-note (where a list of the so-called half-open syllables is given which is useful for reference), and Ges., § 45. 2. note.

וכן לא יעשה. Cf. on 20, 9. 29, 26; and see Driver, § 39 a.

8. שכם בני חשקה נפשו. 'Shechem my son, his soul cleaves' etc. שכם בני, a *casus pendens*; cf. Deut. 32, 4 חֲצוֹר שְׂרָשׁ יִשִּׁי... אֵלָיו גּוֹיִם יִדְרָשׁוּ Is. 11, 10 תָּמִיד פַּעֲלוֹ, see Driver, § 197. 2; Ges., § 145. 2; M. R., § 132.

בבתכם. The pl. suffix includes the brothers with the father; cf. **בתנו** 17; 24, 59 f.

9. **התחתנו אתנו.** So Deut. 7, 3 = 'intermarry.' **אתנו** (cf. ver. 2) might possibly be pointed **אתני**; cf. the construction **התחתן ב**; but the acc. is found again in 1 Kings 3, 1; cf. Ewald, § 124 b.

10. **וסחרו.** **סחר** is construed with an acc. like a verb = *going*; cf. 42, 34 **וואת הארץ תסחרו** = 'traffic in the land,' i. e. go to and fro in the land for the purpose of trading.

האחזו בה = 'settle down therein,' lit. 'hold yourselves fast therein.' The word is peculiar to P; so again 47, 27.

12. **מחר ומתן.** **מחר** = the price paid the parents for their daughter; cf. Ex. 22, 15. 1 Sam. 18, 25: **מתן** = the gifts given to the bride; cf. 24, 53, where a like distinction is made.

13. **וידברו אשר טמא.** LXX, καὶ ἐλάλησαν αὐτοῖς, ὅτι ἐμίαναν, which would mean, 'and spoke, because they had defiled,' or, (?) 'and said, that they had defiled,' which would be better expressed by **וויאמרו כי טמא**. The first meaning being very lame and the second doubtful, it has been conjectured that **רבר** here must = the Arabic **بَرَّ**, and mean, 'to act craftily behind one's back,' 'lay snares for'; cf. 2 Chron. 22, 10 (but see Bertheau); so Ges. in *Thes.*, p. 315 a, Kn., Del. This, however, is not certain (see Di., p. 353); so perhaps it is simpler to read **במרמה וידברו** instead of **וידברו**; so Pesh. **ܐܘܬܝܪܐ ܕܡܪܡܐ ܕܡܪܡܐ**. Kuenen emends, **אחותם** for **אחותנו**, but then **וידברו** would have to mean **אחיו אל** **וויאמרו**.

15. **בזאת.** = 'on this condition,' **ב** being the **ב** of price; cf. ver. 22. 1 Sam. 11, 2.

נאות, imperf. Nif. of **אות**; it occurs again in vers. 22, 23, and 2 Kings 12, 9, but nowhere else. In Rabb. the part. Nif. **נאות** is found, = 'suitable.' Hitzig and Stade, § 585 a, prefer

to take it as imperf. Qal, like יָבוֹשׁ; cf. on 23, 13, where Hitzig reads אַתָּה אִם as perf. Qal from אָוֹת.

לְהַמְלִי. Cf. 17, 10 and the note there. הַמּוֹל לָכֶם כָּל זָכָר is a phrase characteristic of P; so 17, 10. Ex. 12, 48.

16. וְנָתַנּוּ. 'Then we will give.' The perf. with waw conv.; the apodosis to אִם תְּהִי כַמֶּנּוּ in ver. 15; cf. vers. 17, 18, 26, and often.

19. אַחֲרָי = אַחֲרֵי, cf. מֵאַחֲרֵי, the vowel being lengthened by way of compensation for the non-doubling of ח; see Stade, § 386 d. 2; Ges., § 64. 3.

20. אֵל שַׁעֲרֵי עִירָם. Cf. 23, 4. 10. Is. 29, 21. Am. 5, 10. שַׁעֲרֵי הָעִיר was the oriental Forum (Del.).

21. 'These men, they are peaceably disposed towards us.' *Casus pendens*; cf. on ver. 8; see Driver, § 198. Cf. also 41, 25. 45, 20. 47, 6. 48, 5 (לִי הֵם).

שְׁלָמִים 'peaceable.' Geiger, *Urschrift*, p. 76, renders 'Salemities,' also taking שְׁלָם, 33, 18, as the name of a city belonging to Shechem, which Di. describes as 'sonderbar' (strange).

רַחֲבַת יָדַיִם. 'Wide on both sides;' so Judg. 18, 10. Is. 22, 18; also Ps. 104, 25 (הֵימָּן . . . רַחֲבַת יָדַיִם).

וַיֵּשְׁבוּ. LXX, Sam., Pesh., Vulg. omit the ו and connect יֵשְׁבוּ with אֶתְנוּ.

24. כָּל יֵצְאֵי שַׁעֲרֵי. Cf. 23, 10. 18, and the note on ver. 10. On the verbs יָצָא and בָּא with the accusative, and so capable of the genitive construction with the participle, see Ges., § 135. 1. note.

25. בַּהֲיוֹתָם כְּאֲבִיבִים, i. e. when they were attacked with the fever that appears on the third day after circumcision in the case of adults. The third day was the most critical time for the circumcised person; cf. Tuch, p. 409.

שִׁמְעוֹן וְלֵוִי, i.e. Simeon and Levi with their fellow-tribesmen.

אִישׁ חֶרֶב. 'Each one his sword;' see Ges., § 124. Rem. 1; M. R., § 72. 3. Rem. a; and cf. 42, 25 אִישׁ אֶל שֶׁקוֹ.

בְּטָח, elsewhere usually לְבִטָּח, = 'in security,' a circumstantial accusative, as in Ez. 30, 9 כּוֹשׁ בְּטָח; cf. Ewald, § 287 c.

26. לְפִי חֶרֶב, not 'with the edge,' but 'according to the mouth of' etc., i.e. according to its ability to devour; cf. 2 Sam. 2, 26. 11, 25 כִּי כֹזֵה וְכֹזֵה תֹאכַל הַחֶרֶב. Usually לְפִי חֶרֶב is connected with הִכָּה 'to smite,' but it is also found with other verbs, though only here with הָרַג (Di.).

27. בְּנֵי יַעֲקֹב. LXX, Syr., Saadiah, Sam., and two MSS. (Wright) read וּבְנֵי, which is not so abrupt; possibly waw originally stood before בְּנֵי, and dropped out on account of the final ו of וַיֵּצְאוּ, ver. 26; or the Vss. might have added it, to remove the abrupt commencement of the verse. The בְּנֵי are probably only Simeon and Levi, not the other sons of Jacob; cf. ver. 30, where only Simeon and Levi are blamed.

30. לְהַבְאִישָׁנִי, lit. 'by making me stink,' i.e. bringing me into evil repute; so Ex. 5, 21. 1 Sam. 13, 4. 2 Sam. 10, 6. Cf. the English phrase, 'To be in bad odour with any one.'

מִתֵּי מִסְפָּר, lit. 'men of number,' i.e. so few that they might easily be counted; cf. Ges., § 106. 1; M. R., § 79. 4. Rem. a: so Deut. 4, 27. Ps. 105, 12; cf. Is. 10, 19. For מִתֵּי, see on 4, 18. It is only found in the plural; see Ewald, § 178 d; Stade, § 183.

וּדְפָקוּם . . . וּמָתוּ 13, 33. Cf. on 33, 13 וּדְפָקוּם . . . וּמָתוּ.

31. הִכּוּזָה, so Baer and Del., with כ aspirated; cf. 27, 38. Job 15, 8. 22, 13; and the metheg (Ga'ya) before the

pathach, to distinguish the ה interrog. from the ה of the article (Del.). The ordinary text has ׀ *majusculum*.

יעשה. Cf. Lev. 16, 15 ועשה את דמו.

35.

1. עלה ביתאל. Bethel was situated on a hill; cf. ver. 8 מתחת לביתאל; 1 Sam. 10, 3.

2. את אלהי הנכר, especially the Teraphim (31, 19) which Rachel had taken with her. אלהי נכר = 'strange gods,' lit. 'gods of strangeness;' cf. Josh. 24, 23. Judg. 10, 16. So בן נכר 'son of strangeness' = 'stranger' (17, 10. Ex. 12, 43).

הַתְּתָּהִירוּ for הַתְּתָּהִירוּ, by Ges., § 54. 2 b; Dav., § 26. 3.

3. הענה אתי . . . ויהי. The participle continued by an imperf. with waw conv., a fact being stated; so 49, 17. Num. 22, 11 עין את עין; cf. on 27, 33.

4. הנומים, i.e. the earrings that were worn as talismans and amulets, and so belonging to the heathen practices, which Jacob required them to give up.

תחת האלה. 'Under the terebinth,' i.e. the well-known terebinth, which would be familiar to the reader; hence the article; cf. 12, 6. Possibly, as Tuch suggests, the tree mentioned here is the same as the one in Judg. 9, 6, where Abimelech was made king.

The LXX have here the addition, καὶ ἀπώλεσεν αὐτὰ ἕως τῆς σήμερον ἡμέρας; which Frankel, *Einf.*, p. 56, explains as a marginal gloss, added by a pious reader who objected to ויטמן.

5. תת אלהים, not 'a mighty terror,' but 'a terror of God,' i.e. one caused or sent by Him; cf. פחד אלהים, 2 Chron.

20, 29; פחד יהוה, 2 Chron. 14, 13. חַתַּת is a ἀπαξ λεγόμεν. The genitive is an objective genitive; cf. on 9, 2.

7. נגלו אליו האלהים plural, perhaps because האלהים here includes the angels; cf. 28, 12; see also 20, 13. Josh. 24, 19. Onq. here has מַלְאֲכֵי יְיָ 'angels of Y.:' but Berliner in his edition gives אֵיתָנִי לֵיהּ יי, i.e. 'Y. appeared to him;' cf. M. R., § 135. 2. Rem. a; Ges., § 146. 2. foot-note 2.

8. אֵלֶּן בְּכוֹת, probably identical with the palm tree of Deborah, Judg. 4, 5, and perhaps with the Terebinth of Tabor, mentioned in 1 Sam. 10, 3.

10. Cf. 32, 29.

11. מַחֲלִיצִיד. In 46, 26 we have יֵצְאֵי יִרְכּוּ; מתנים is never used in this connexion.

14. מַצְבָּה . . . מַצְבַּת אֵבֶן. מצבת is epexegetical; cf. 15, 18. 25, 30; and see M. R., § 72. 3.

וַיִּסַּךְ עָלֶיהָ נֶסֶךְ. Cf. 28, 18 וַיִּצַק שֶׁמֶן נֶסֶךְ was probably a libation of wine (Targ. Ps.-Jon., wine and water). Some (Kn., Wel.) take וַיִּצַק . . . שֶׁמֶן as epexegetical to וַיִּסַּךְ.

15. אֲשֶׁר דָּבַר אֹתוֹ שֵׁם. Contrast ver. 13 and ver. 14, where שֵׁם is omitted, as no confusion can arise in the sentence through its absence; see M. R., § 157 c; Ewald, § 331 c. 3.

16. כְּבֵרֶת הָאָרֶץ occurs again 48, 7 and 2 Kings 5, 19; but neither of these passages throws any light on the word כְּבֵרֶת; however, from 2 Kings, l. c., it could not have been a very great distance. LXX have here Χαραθᾶ, but in 48, 7 τὸν ἱππόδρομον Χαραθᾶ (a double translation), i. e. either a stadium, or like the Arabic شوط فرس (i. e. as far as a horse can run), a measure common among the Arabs; see H. W. B., 9th ed., p. 368. Syr. ܦܪܫܐ, a 'parasang,' =

eighteen thousand paces or three German miles; cf. Bernst., *Syr. Lex.*, p. 408 b. Onq. has פְּרוֹב אֶרְעָא = 'about an acre,' etc.; cf. Levy, *Chald. W.B.*, i. 384 a. Del. and Tuch take it as = 'about an hour's journey.' Cf. Ges., *Thes.*, p. 658 b.

17. כִּי גַם זֶה לֶךְ בֶּן. Cf. 30, 24, where Rachel wishes that she may have another son.

18. בֶּן אֹנִי = 'son of my sorrow,' inasmuch as giving birth to him cost her her life. His father, however, instead of this ill-omened name, called him בְּנִימִין 'son of the right hand,' i. e. son of good luck, the right side being considered by the ancients as the lucky side; cf. Ges. in *Thes.*, p. 599, and δέξις and ἀριστερος in Greek. בֶּן is pointed with hireq like the pr. n. יָקָה בֶּן in Prov. 30, 1; בֶּן נֹן, Num. 11, 28, etc.; cf. לִילָה בֶּן, Jon. 4, 10. Del. gives two other explanations of the name 'son of good fortune.' I. He might have been so named because he was born when Jacob was free, his other children having been born when he was in Laban's service. II. Because he completed the lucky number (twelve) of his sons. In Ps. 89, 13 יָמִין = 'the south,' so Rashi explains the name as meaning the 'south son,' as opposed to the others, who were 'north sons,' being born in Aramea; but Canaan is nowhere called 'the south land.'

19. אֶפְרַתָּה הוּא בֵּית לָחֶם. So 48, 7, i. e. Bethlehem, two hours south of Jerusalem; cf. Mic. 5, 1 אֶפְרַתָּה; 1 Chron. 4, 4. Matt. 2, 16-18. Di., Thenius, and others, from 1 Sam. 10, 2 ff. (cf. Jer. 31, 15), consider that Rachel's grave must be sought for much further north, in the territory of Benjamin, or on the boundary between Benjamin and Ephraim, on the way between Ramah of Samuel and Gibeah of Saul, not far from Bethel. Di. points out that this would be more natural, as Rachel was the mother of Joseph and

Benjamin; הוא בית לחם here and 48, 7, therefore, is considered by them as a gloss, which was caused by the fact that Ephrath Bethlehem was better known than Ephrath near Bethel.

21. מהלאה למגדל עדר. *'On the other side of Migdal Eder;'* so Amos 5, 27 מהלאה לדמשק *'on the other side of Damascus,'* beyond Damascus.

מגדל עדר = *'Herd's tower;'* cf. 2 Kings 17, 9. 18, 8. 2 Chron. 26, 10. It is placed by Di., who holds that there were two Ephraths, near Hebron. Knobel places it at Jerusalem (cf. Mic. 4, 8); so the LXX, who place ver. 21 after מביתאל in ver. 16. Del. considers that it was near Bethlehem.

22. בשכן with כ with dag., an exception to the rule given in the note on 34, 7.

”ויושב וגו’. Cf. 2 Sam. 16, 22. 1 Kings 2, 22.

The Massorettes here have a note, פִּסְקָא בְּאֶמְצַע פְּסוּקִים, i. e. *'a gap in the middle of the verse.'* There are three of these פִּסְקָאוֹת in the Pent., and twenty-eight in the books from Joshua to Ezekiel. They are not mentioned in the Talmud or Midrash (Del.). Verse 22 down to יִשְׂרָאֵל has a double accentuation, according as it is read as a complete verse or as a half-verse. Geiger, *Urschrift*, p. 373, points out that in the public reading of the text the two verses 22 and 23 were read as one, so that the passage might be passed over in reading as quickly as possible, and the attention of the audience diverted from the evil deed of Reuben. The correct accentuation makes ver. 22 end at יִשְׂרָאֵל, and ver. 23 begin at ויהיו, one section ending at ver. 22, and a fresh one beginning with ver. 23. The first way of accenting the verses here (viz. making 22 end at יִשְׂרָאֵל, and 23 begin with ויהיו)

is called *טעם תחתון* ('*lower accentuation*'); the second way (viz. making the two verses one), *טעם עליון* ('*upper accentuation*'). Cf. the double set of accents in the Decalogue in Exodus and Deut., and cf. Num. 25, 19 and Deut. 2, 8, where there is a gap in the middle of the verse. The LXX have the addition, *καὶ πονηρὸν ἐφάνη ἐναντίον αὐτοῦ* = *וירע בעיניו*, possibly added to avoid the abrupt ending, which is regarded by Di. as intentional, to draw attention to 49, 3 f.

26. *יִלְדֵּי*. Sam. and Heb. MSS. (Di.) *יִלְדֵּי*, as in 36, 5.

אִשָּׁר is acc. case by Ges., § 143. 1 b; M. R., § 47. 2; cf. 4, 18.

36.

The Toledoth Esau follow in this chapter, preceding those of Jacob, just as Ishmael's preceded Isaac's; the object of the chapter, and its position before the account of Jacob's family, being to dispose of Esau, and leave the course of the narrative entirely free for Jacob's history. The Edomites, Esau's descendants, first appear again in Num. 20, 14 ff. Such a detailed account of the history of Edom can be explained sufficiently from the fact that Edom always passed as Israel's brother (cf. Num., l. c.), and occupied an important position in the history of Israel. A partial list of the descendants of Esau is given in 1 Chron. 1, 35-54.

2. In 26, 34 Esau married Yehudith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite. In 28, 9 he takes, in addition to his other wives (*עַל נְשָׁיו*)—i. e. those of 26, 34—Maḥalath, Ishmael's daughter. Thus, according to 26, 34. 28, 9, Esau's three wives were, 1. Yehudith, Beeri the Hittite's daughter; 2. Basemath, Elon the Hittite's daughter; and 3. Maḥalath, Ishmael's daughter.

Here Esau's wives are given, 1. Adah the daughter of Elon the Hittite; 2. Oholibamah the daughter of Anah, the daughter of Tsibeaon the Hivite; 3. Basemath the daughter of Ishmael, the sister of Nebayoth. There are three serious discrepancies in the two accounts. 1. The Basemath of 26, 34 is here called Adah; 2. the Oholibamah the daughter of Anah, the daughter of Tsibeaon the Hivite (cf. below) = (apparently) Yehudith the daughter of Beerī the Hittite of 26, 34; and 3. Ishmael's daughter Maḥalath, 28, 9, is here called Basemath. With regard to 2. **בַּת צִבְעֵן הַחִוִּי** we must read (i) for **חִוִּי**, **חֲרִי**, as ver. 25 (cf. ver. 20) shews; and (ii) either render **בַּת** 'granddaughter,' cf. ver. 39 (?) and 29, 5 (where **בֶּן** must = 'grandson'); or emend and read **בֶּן**, so Sam., LXX, Pesh.; cf. ver. 24. note, where Anah is Tsibeaon's son, and ver. 25, where Oholibamah is Anah's daughter. Various hypotheses have been adopted to reconcile the different accounts of Esau's wives. Some have held that Esau had five wives; others (Hengst., Ros.) that the wives had two names, or had their names changed. Kn. and Ewald suppose that the names have been corrupted by copyists. If this is the case, the corruption must have been, as Di. points out, very great. Others (Del., Tuch, Nöld.) explain the difference in the two accounts as arising from two different traditions. This seems the most natural solution, this chapter (36) embodying one account, and 26, 34 f. 28, 9 another; see further, Del. and Di.

6. Esau takes his wives and children, and all his property, and leaves Canaan for the land of Seir, out of the way of his brother Jacob.

אֵל אֲרֵץ as it stands yields no suitable sense. The Targums and Vulg. read **אֵל אֲרֵץ אַחֵרָה**. Ges. renders the

text, 'to a land east of (lit. before) Jacob;' but מפני can hardly mean this. LXX and Sam. read מארץ כנען, possibly a correction. The Syriac has לְאַרְצָא וְעֻדֵּי, cf. vers. 8, 9, which is probably the correct reading of the text; so Di., Tuch.

7. מִשְׁבֶּת. Cf. 4, 13 מִנְשׁוּא.

8. שְׁעִיר, embracing the hill country of Edom east of the Arabah, reached from the Dead Sea to the Elanitic Gulf. The northern half is at the present day called Gebâl, and the southern es-Şerâh.

11. The Canaanitish line.

תִּימָן is the name of a district of Edom (Jer. 49, 20. Amos 1, 12. Hab. 3, 3) celebrated for its wise men (Jer. 49, 7. Bar. 3, 22 f.); the home of Eliphaz, Job 2, 11.

אֹמֶר, צֶפֶר, and גֶּעֵתָם are quite unknown.

קִנִּי. Cf. 15, 19, where the Kenizites are mentioned among other tribes dwelling in the south of Canaan.

12. עַמְלֵק, 'not identical with the Amalekites of 14, 7, who dwelt in the south of Canaan; but probably only a portion of those, who attached themselves to the families of Eliphaz, or were subject to them' (Di.); cf. ver. 22.

13. The Ishmaelitish line.

The names are not further known.

14. The Horite line.

Nothing further is known about the names here given.

15-19. The tribal princes of Edom.

15. אֶלְוָה, a denom. from אֶלֶף 'a thousand' = *chiliarch* or *phylarch*, mostly used of the tribal princes of Edom, more rarely of those of Judah, Zech. 9, 7. 12, 5. 6; see Prof. Driver, *The Expositor*, July, 1885.

16. אֶלְוָה קֶרַח, mentioned in ver. 18 as the son of Esau by Oholibamah, is wanting in the Sam. Codex and Vs.,

and one Heb. MS. (Wright), and is rejected as spurious by Tuch, Knobel, Del. Di. considers that it either crept in here by the oversight of a copyist from ver. 18, or is a gloss assigning Korah, according to another theory, to the family of Eliphaz.

20-30. The tribes of the Horites.

The inhabitants of the land, as opposed to the descendants of Esau, who took possession of it (Deut. 2, 12).

20. הַחֲרִי from חור 'a hole,' so 'a dweller in a hole or cave.' 'The land of Edom abounds in holes or caves' (Di.). The identification of the names in the following verses is uncertain; cf. Di., p. 366 f.

24. וְאִיהַ. Most commentators read אִיהַ with 1 Chron. 1, 40, LXX, Syr., and Vulg.; the text as it stands yields no suitable sense.

הַיָּמִם. Targ. Jer., Saad., Kimchi, Luther, 'mules;' so the A.V.; more probably 'hot water springs' (A.V.R. 'the hot springs'), which Del. identifies with the hot springs of Kalirrhoë, beneath Zerka Maein, on the east side of the Dead Sea, about two hours distant from it; cf. Hieron., *Quaest.* ed. Lag., p. 56. Onq. and Ps.-Jon. seem either to have read הַיָּמִים, 'the giant race' mentioned in Deut. 2, 10, or to have taken הַיָּמִם as meaning this. Pesh. gives מַיִם, and one Heb. MS. (Wright).

26. דִּישָׁן. LXX, Pesh., Vulg., 1 Chron. 1, 41, and most commentators read דִּישָׁן.

30. לְאֶלְפִיהֶם. 'According to their tribal princes.' LXX, ἐν ταῖς ἡγεμονίαις, reading לְאֶלְפִיהֶם, possibly the correct reading, as this is the only place in this chapter where אֱלֹהִים is written without the ו. It is worthy of notice that many of the names in this list, vers. 20-30, are names of animals, e.g.

שׁוּבֵל = in Arabic 'young lion'; עֵנָה 'wild ass'; רִישָׁן, a name of an animal in Deut. 14, 5; צִבְעֹן = in Arabic 'hyena,' etc. Di. remarks, 'that it is a natural thing for peoples amongst whom the arts and trades were not developed to be fond of choosing their family names from the names of animals.' Cf. Rob. Smith, *Journ. Phil.*, ix. 75 ff.

31-39. The names of the kings who ruled in the land of Edom. The names in this list are also doubtful; cf. Di., p. 368 ff.

33. מִבְצָרָה, now a little village in Gebâl, El-Butseirah, four miles south of the south end of the Dead Sea.

37. מִרְחַבֹּת הַנָּהָר. Several places in the O. T. are called Rehoboth. The one mentioned here has been identified with رَحْبَة, Rah̄ba, on the Euphrates (הַנָּהָר elsewhere being the river *par excellence*, i. e. the Euphrates), south of Circesium. But this identification is not certain.

40-43. A brief review of the tribal princes of Esau. The list contains partly names of individuals, e. g. קִנֹּן, אַהֲלִיבִמָּה, and partly names of districts, e. g. פִּינֵן, אֵלָה. Most of the names of places in this list are uncertain.

אֵלָה, perhaps the seaport אֵילַת; cf. on 14, 6.

פִּינֵן, also called in Num. 33, 42 פּוֹנֵן, in Idumea, between Petra and Zoar, well known through its mines.

37.

2. 'Joseph, being seventeen years old, was tending the flock with his brethren, while yet a lad, with the sons of Bilhah, and with the sons of Zilpah, his father's wives, and Joseph brought an evil report about them to their father.'

הִיָּה רָעָה. Cf. the note on 4, 17.

והוא נער. LXX, *ὁ νεός*. A.V. renders incorrectly, 'and the lad was with the sons of Bilhah,' for the clause is a circumstantial one; cf. Driver, § 160; M. R., § 152. Pesh. and Onq. seem to have misunderstood the words; the Syr. has *ܐܘܡܐ ܕܢܥܪ ܡܥܠ ܡܥܠ ܡܥܠ* 'and he was growing up with;' and Onq. *וְהוּא רָבִי עִם בְּנֵי* 'and he was growing up with the sons of' etc. *אֶת בְּנֵי* has been rendered variously. Knobel gives the following meaning to the words. Joseph was feeding the flock with his brethren, as servant to the sons of Bilhah, etc.; i. e. he was handed over to their charge to learn, or to help them in their business; comparing, for this use of *נָעַר*, Judg. 7, 11. 9, 54. 19, 13, but this is giving the words of the text a very forced meaning. Del. has also a far-fetched translation, 'While yet a young man in comparison with the sons' etc. The rendering of the LXX, 'being yet a lad, with the sons'—*אֶת* in the same sense as the *אֶת* in *אֶת אֶחָיו בְּצֹאן*, just before—is unobjectionable. *והוא נער* is perhaps a duplette of *בן שבע עשרה שנה* (Di.).

דבתם רעה. 'An evil report about them;' *רעה* is intentionally indefinite, *דבתם הרעה* would mean, 'their evil report;' see Ges., § 111. 2 b. Possibly the words should be rendered, 'the report of them (as) an evil one,' a sort of tertiary predicate; cf. Num. 14, 37 *דבת הארץ רעה*; 1 Sam. 2, 23 *את דבריכם רעים*.

3. **כי בן זקנים הוא לו.** Cf. 21, 2. 44, 20.

ויעשה לו. Either a case of the perf. with simple waw; or, possibly, with waw conv. in a freq. sense (29, 3); cf. 1 Sam. 2, 19.

כתנת פסים only in this chapter and 2 Sam. 13, 18 (of Tamar's garment as the clothing of a king's daughter). *פס* = 'an end,' 'extremity,' used of the hands and feet; so

כתנת פסים = '*a coat of extremities*,' i.e. one reaching to the wrists and ancles; and, as is apparent from 2 Sam. l.c., worn by the upper classes. The ordinary כתנת only reached to the knees, and had no arm-holes. Cf. פס in Aramaic (e.g. Dan. 5, 5. 24), of the extremities of the hand and foot, and כסל used in a similar way. This meaning is supported by the Pesh. here, and the Vulg., LXX, and Aquila in 2 Sam. l.c. The LXX and Vulg. here, and the Pesh. in 2 Sam., and A.V. here and 2 Sam., '*a coat of (many) colours*,' margin ('*pieces*'), but this meaning of פס = '*a piece*' or '*patch*,' and so פ"נ '*a variegated garment*,' is very doubtful. The A.V.R. retains the rendering, '*a coat of many colours*,' but gives in the margin, '*a long garment with sleeves*.'

4. דברו לשלם. '*To speak peaceably to him*,' or '*to address him in greeting*,' i.e. to greet him and answer his inquiries after their health (Del.). There is only one other instance of דבר with the acc., viz. Num. 26, 3.

5. ויוספו עוד שנא. Cf. on 8, 10.

7. '*And behold we were binding sheaves (partic.) in the midst of the field, and behold my sheaf rose, and also stood up; and behold your sheaves were moving round (imperf.), and bowed down (imperf. with waw conv., denoting a single action) to my sheaf.*' מאלמים '*were binding*,' participle, as in 9, 18; cf. the note there. תסבינה = '*began to move round*.' 'Joseph represents the sheaves as being in motion' (Driver, § 27 γ).

ותשתחוין, ו scriptio defectiva for ויה, '*and they did bow down*,' i.e. once, and not more; the imperf. with waw conv. describing a fact that happened once only in the past; contrast תסבינה, where the action has begun, and is still going on to completion.

10. הבוא נבוא. See Ges., § 131. 3 a; M. R., § 37 a.

11. וַאֲבִירֵי שֵׁמֶר אֶת הַדָּבָר. Cf. Luke 2, 19. 51.

12. אֶת צֹאן. אֶת with two dots over it, probably because it was regarded as a doubtful reading. The Bereshith Rabba, cited by Strack, p. 89, explains the points as follows, וְנִקְוֶה, על אֶת לומר שלא הלכו אלא לרעות את עצמן, i. e. 'With points on the אֶת, meaning that they only went to feed themselves (not the flocks)!' So the Midr. Bem., cited by Strack at the same place.

14. שְׁלוֹם = 'well-being,' applied to the flocks and to Joseph's brethren.

15. וְהָנָה הוּא תַעֲהָ = הִנָּנוּ תַעֲהָ for וְהָנָה תַעֲהָ; cf. on 32, 7.

17. שִׁמְעָתִי אֶת אֲבִיךָ מִדְּבַר. Cf. 27, 6 שִׁמְעָתִי אֶת אֲבִיךָ מִדְּבַר; here the object is omitted; cf. M. R., § 46. 2; see also Ewald, § 284 b.

רִתִּינָה 'towards Dothan.' Dothan or Dothain, = 'two fountains (?)', or perhaps 'cisterns,' was about five hours north of Samaria. In Judith 3, 9 f. 4, 6. 7, 3. 8, 3, it is called Δωταία or Δωθαίμ, and is described as on the south side of the plain of Jezreel, between Scythopolis and Gabae, near the ancient Ginnaea (Genin). Through the plain of Tell Dothan, south of Genin, the road from Bethshan and Jezreel to Ramleh and Egypt passes (Di.); cf. ver. 25 and Ebers, *Egypten und die B. Mose's*, p. 288. The form דִּיתִין is the Aramaic dual, of which דִּיתָן is a contraction; cf. קִרְתָּן and קִרְתִּים, עֵינָם and עֵינִים, and see Ges., § 88. 1. Rem. 1, and the forms found on the Moabite stone, e. g. קִרְתִּים = קִרְתָּן, line 10; מֵאֵתִים = מֵאֵתָן ('two hundred'), line 20; דְּבִלְתָּן = דְּבִלְתִּים, line 30; חֲוֹרָנִים = חֲוֹרָתָן, line 31.

18. וּבִשְׂרָם יִקְרַב . . . וַיִּתְנַכְּלוּ. Cf. the note on 2, 5; also Driver, § 127 β.

וַיִּתְנַכְּלוּ אֹתוֹ. 'They plotted against him.' Hithpa'el with the acc. as in 1 Chron. 29, 17 אֱלֹהֵינוּ; see Ewald,

§ 124 b; Ges., § 54. 3 c; cf. Ps. 105, 25, where התנכל takes the prep. ב, not the acc. as here.

19. בעל החלמות. Cf. on 14, 13. הלזה as in 24, 65; cf. the note there.

21. לא נכנו נפש = 'let us not smite him as to life,' i.e. mortally; so Deut. 22, 26 ורצחו נפש; see Ges., § 139. note, and cf. the note on 3, 15.

24. הברה. Cf. Jer. 38, 6 (where Jeremiah is cast into a pit with no water in it, but mud); Lam. 3, 53.

25. לאכל לחם = 'to take their meal,' lit. 'to eat bread,' the meal being so called from the chief article of food; cf. 31, 54. 43, 25. Matt. 15, 2.

ארחות דרנים. So Is. 21, 13 ארחות ישמעאלים; Job 6, 19 ארחות תמא. ארחת is the part. Qal fem. of ארח, used in a collective sense. אֶרְחָ = 'a single traveller,' אֶרְחָה 'a company of travellers,' 'a caravan.' Other feminines used collectively are אֶחָה 'brotherhood,' from אח 'brother'; עֲנָנָה 'a mass of clouds,' from עָנָן 'a cloud'; נוֹלָה 'a band of exiles'; see Ges., § 107. 3 d; Stade, § 312 b.

נכאת = 'tragacanth gum:' צרי = 'balsam' (צִרִי for צָרִי, like רָאִי for רֵאִי, Job 37, 18; דָּמִי for דִּמִּי, Is. 38, 10): לט = 'ladanum'; three articles which even at the present day form the chief trade of the Arab-Egyptian caravans. Ebers, *Egypten* etc., p. 292, has found נכאת and צרי on the Egyptian inscriptions, but not לט; he also (p. 293) mentions that gum, balsam, and incense are the chief imports from the East to Egypt at the present day, and—with the exception of a short distance by rail—are brought by the same method, i.e. caravans, as in the days of the patriarchs. The caravan road from Damascus to Egypt is the same now as in the time of Joseph.

26. **מָה בַצֵּעַ** = 'what gain, that we kill?' on the construction, cf. M. R., § 93. Rem. b; see also Ewald, § 326 a.

28. **מְרִינִים**. Cf. on 25, 2. The name of Ishmaelites was probably of more modern origin than that of Midianites, and applied generally to all Arabs (Di.).

בַּעֲשָׂרִים כֶּסֶף. **שֶׁקֶל** being omitted by Ges., § 120. 4. Rem. 2. The LXX have *εἴκοσι χρυσῶν*, so in 45, 22. The price of a slave between five and twenty years was twenty shekels; see Lev. 27, 5. On slavery in Egypt, see Ebers' note, *Ägypten und die Bücher Mose's*, p. 293 ff., where he shews that the narrative in this chapter is quite in accordance with what used to take place at the time of the Pharaoh, whose favourite Joseph became.

33. **טָרַף טָרַף**. Cf. Ges., § 131. 3. Rem. 2, and see Job 6, 2 **שֶׁקֶל שֶׁקֶל**, the inf. abs. Qal and imperf. Nif., Gen. 46, 4 **אֶעֱלֶה גַם עִלָּהּ**, inf. Qal and imperf. Hif'.

35. **כִּי**, either (1) introducing the words of the speaker, or (2) the Latin *imo*, 'no.'

שְׂאֵלָה = 'to *Sheol*,' 'the underworld;' always without the article. The word probably = 'the hollow place,' from **שָׂאֵל** = **שָׂעַל**. Another derivation, now almost obsolete, is from **שָׂאֵל** 'to ask,' with reference to the inexorable demand made by death on all mortals, and then transferred to the place of death, to which all mortals must come, 'the house of meeting for all living,' Job 30, 23; cf. Is. 5, 14. Hab. 2, 5.

36. **הַמְדַּנִּים** either abbreviated or corrupted from **מְרִינִים**, which is the reading of all the versions here.

לְפוֹטִיפָר. **פוֹטִי פָרַע** is the same as **פוֹטִי פָרַע**, 41, 45. 46, 20, the former name being abbreviated from the latter. LXX have both *Πετεφρῆς* and *Πεντεφρῆς*, see Lagarde, *Gen. Graece*, pref., p. 20. The name is the Egyptian *Peti-pa(pha)-ra*,

meaning, 'one devoted to Ra,' the sun god, see Ebers, p. 296. Ra is the Egyptian sun god, the chief place of his worship being Heliopolis. Brugsch, *Gesch.*, p. 248, explains the name as=*puti-par*, 'Gift of him that has appeared.'

סרים, either to be taken in its literal sense, cf. Ebers, p. 299, or merely equivalent to 'officer,' 'official;' see further, Ebers, pp. 297, 300, who renders סרים 'courtier;' remarking that סרים, among the Orientals, had much the same meaning as 'Schranz' in German ('parasite,' 'courtier').

שַׂר הַטְּבָחִים='captain of the executioners.' The captain of the executioners was also chief of the body-guard and superintendent of the state prison (40, 3 f.), see Ebers, p. 301, who describes Potiphar's office as that of chief minister of police. A similar office existed among the Babylonians, 2 Kings 25, 8 ff. Jer. 39, 9. 52, 12. Dan. 2, 15. See further, Ebers, p. 300 ff. The LXX have ἀρχιμύειρος, which rendering is perhaps due to 39, 6.

38.

1. וַיֵּשׁ 'turned aside,' Del. renders, 'removed his dwelling,' sc. אֶהְלוֹ; but וַיֵּשׁ without אֶהְלוֹ is not found in this sense, and further, no pr. name of a place follows עַד.

עַדְלָמִי. Adullam was in the plain (שְׁפֵלָה) of Judah, presumably north-west of Hebron (Di.), identical, perhaps, with the modern Deir Dubbân, north of Eleutheropolis.

2. אִישׁ כְּנַעֲנִי. Onq. renders מִן הַיְּבֵר (cf. Prov. 31, 24, Is. 23, 8) 'a merchant,' possibly finding Judah's marriage with a daughter of Canaan objectionable. Berliner, however, in his edition has מִן הַיְּבֵר כְּנַעֲנִי, but mentions the other reading in his notes, p. 14 of part ii. Cf. Levy, *Chald. W. B.*, ii. p. 528.

3. ויקרא. Sam., Targ. Ps.-Jon., Heb. Codd. (Di.) read וחקרא, see 29, 34 and vers. 3, 4.

5. והיה, see Driver, § 133. LXX has αὐτῇ δὲ ἦν, which points to a reading והיא (hardly והיתה, Di.), which gives a suitable sense; cf. 1 Sam. 23, 15. 24. 2 Chron. 10, 2; see also Geiger, *Urschrift*, p. 462. As the text stands it must be rendered, 'he (*Judah*) was,' but the perf. with waw is very harsh, and a reference to Judah is not what we should expect.

בכזיב = the אכזיב of Mic. 1, 14. Josh. 15, 44; it was also in the low country (שפלה) of Judah.

8. ויבם = to perform the duty of marrying the deceased brother's widow when he left no son; see Deut. 25, 5. The brother-in-law in this case was called יבם.

9. והיה . . . ושחת. The perfect with waw conv. in a frequentative sense, see Driver, § 121; also Ewald, §§ 342 b, 345 b. Other examples are Num. 21, 9 . . . והיה אם נשך הנחש . . . והביט . . . וחי; Judg. 6, 3 ועלה . . . וזרע . . . והיה אם זרע . . . וחי; Ex. 33, 9 והיה אם זרע . . . וחי; with a simple impf. following. Other instances of אם in a temporal sense with the perf. are Ps. 41, 7. Amos 7, 2. Is. 4, 4; compare Ewald, § 355 b.

ושחת ארצה; a pregnant construction, see Ges., § 141. וירע must be understood after ושחת.

נתן. Cf. the note on נשא, 4, 13.

11. בית אביך is acc. of place, see Ges., § 118. 1.

12. ויעל על גזוי וגו'. lit. 'he went up about the shearers of his flock,' i. e. to see after them; cf. the use of על in 30, 33 על שכרי.

רעהו. 'His companion.' LXX and Vulg. read the consonants as רעהו 'his shepherd;' so Luther.

תמנתה is probably the Timnah near Gibeā, in the hill country of Judah (Josh. 15, 57), and not identical with the Timnah belonging to the Danites (Josh. 19, 43), on account of עלה; Di. after Kn. Tuch (cf. Merx's note however) and Del. consider that there was only one Timnah. The name is found on the inscriptions in the form *Tamnaa*, Schrader, *K. A. T.*², 170. Rob., *Pales.*, ii. 343, mentions three Timnachs, and considers the one occurring here to be in the hill country of Judah.

14. ותסר בגדי אלמנותה. Cf. Judith 10, 3.

ותכס, i. e. the face; cf. Deut. 22, 12. Jon. 3, 6, where the object of כסה is omitted.

ותתעלה. 'And veiled herself;' cf. Prov. 7, 10. LXX, Pesh., Onq. render, 'adorned herself.'

עינים = 'at the gate of Ainaim.' עינים being the same as עינים (cf. on 37, 17 דתינה), Josh. 15, 34 (with the article), and עינים in ver. 21. So most modern commentators; cf. ver. 21. The Vss. took the word as a *nom. appell.*, contrary to ver. 21, excepting the LXX who give Αἰνάν. The Pesh. has *فُجِّلَا* *فُجِّلَا* 'dividing of roads,' Onq. פְּרִשּׁוֹת עֵינִים, lit. 'division of eyes,' i. e. cross-way; cf. Levy, *Chald. W. B.*, ii. p. 212 and p. 304. Targ. Ps.-Jon. פְּרִשְׁת אֶרְחֵיךָ, i. e. 'the cross-ways whither every one's eyes look!' Vulg. 'in bivio itineris.' Saad. مَنظَرَةٌ 'a watch tower.' The A. V. has, 'in an open place,' margin, 'The door of eyes.' A. V. R. 'in the gate of Enaim.'

ותנה לו לאשה = 'without her being given him to wife;' circ. cl.

15. ויחשבה עלי לשכורה. Cf. I Sam. 1, 13 ויחשבה עלי לשכורה.

כי כסתה פניה. LXX and Vulg. add ולא ידעה 'and

he did not know her,' to explain "כי ב"פ" which gives the reason why Judah did not recognise her, and not why he took her for a harlot.

18. **החתם.** 'The signet ring,' which was worn round the neck on a chain (פתיל). As these were always worn by their owners, they would be easily identified again by them; cf. Song of Songs 8, 6. On חותם, cf. a note in Del., *Gen.*⁴, p. 557, where he regards the word as the only possible trace of the use of writing in Genesis (die einzige mögliche Spur des Schriftgebrauches in der Genesis).

וּמִטָּה. 'And thy staff.' מטה was a carved or ornamented staff, and so different from מקל, a stick in its natural condition. Among the Babylonians every man carried a stick with an ornamented top, and wore a signet ring; see Herod. i. 195. The Versions render פתיל differently. LXX have δρμίσκον, 'a necklet.' Hieron. 'armillam.' Onq. שׁוֹשֵׁיפָן 'thy cloak.' Syr. مِسْفِي 'thy cloak.'

21. **הקדשה הוא.** Cf. the note on 19, 33. קדשה = 'a religious prostitute,' lit. 'one dedicated' (קדש 'to set apart,' 'dedicate') to the goddess Ashtoreth (עשתרת). Cf. Deut. 23, 18 for the law forbidding this dedication to Ashtoreth in Israel.

24. **ויהי כמשלש חדשים.** 'And it happened after about three months;' the double preposition is exceedingly rare, but cf. 1 Sam. 10, 27 LXX במחרש; 1 Sam. 14, 14 בבחצי; Lev. 26, 37 במפני חרב, also כבראשנה. חדש is here fem., but nowhere else; the Heb.-Sam. reads the more correct שלשת.

ותשרף. This punishment in the Levitical law was applicable only to the daughters of a priest; see Lev. 21, 9. In other cases the offender was stoned, Lev. 20, 10. Deut. 22, 23 ff. John 8, 5.

25. 'She was being brought out, and she sent to her father-in-law, saying, *By a man to whom these belong am I with child*;' a more expressive way of saying, 'As she was being brought forth, she sent' etc.; so Judg. 18, 3 והמה . . . בית . . . ; הכירו 1 Sam. 20, 36 והוא רץ והוא ירה, also Gen. 29, 9. 44, 3. 4; see Driver, § 169; Ewald, § 341 c.

מוצאת is fem. partic. Hof. of יצא for מוצאת; cf. לאמר for לאמר, לאמר for לאמר; see Stade, § 112 c; Ges., § 23. 2 b.

28. ויתן יד. 'And one stretched out a hand,' i.e. a hand appeared; cf. יתן in Job 37, 10 מנשמת אל יתן קרח; Prov. 13, 10 מזה יתן בודון יתן מצה 10; so Del. Di. prefers to render, 'then he (sc. הַנִּתֵּן) stretched out' etc., i.e. there was stretched out; see Ges., § 137. 3. Rem. 1; M. R., § 123. 3; and cf. Cheyne's crit. note on Is. 14, 30.

שני, i.e. 'a thread coloured with crimson.' שְׁנִי is the crimson colour derived from the cochineal; called in Heb. either שני, or more fully שְׁנִי חֹלֶעַת שְׁנִי.

29. ויהי כמשיב, hardly, 'and he was as one drawing back his hand,' i.e. made an attempt to draw back (Del.); but rather equivalent to מְשִׁיב, or מְשִׁיב, 'and it came to pass when he drew back;' so Di., who compares 40, 10. Jer. 2, 17; Ewald, § 337 c; but see Driver, § 135. 6. Obs. 2, who suggests the emendation מְשִׁיב as more in accordance with Biblical analogy.

מה פרצת עליך פרץ = 'Why hast thou made a rent for thyself?' (20, 3) (עליך 'for thyself,' 'on thy account'); so LXX, Aquila, Luther, Di., Del. Others (Ges., Kn.) render, 'Why hast thou made a breach?' 'Upon thee a breach!' cf. 16, 5 חמסי עליך: i.e. either (Ges.) 'thou must bear the guilt of this breach;' or Knobel, 'may a breach come upon thee;' but this is not so natural, and would rather require הפרץ.

39.

1. **הישמעאלים**. '*Ishmaelites*,' i.e. Arabs; cf. 37, 28, the name being given to Arabs in general.

2. **איש מצליח**. '*A prosperous man*;' מצליח in the next verse is slightly different = '*to cause to prosper*.'

3. **וכל אשר הוא עשה**. '*All that he was doing*,' almost equivalent to **אשר הוא יעשה**; so ver. 6 **אכל**, ver. 22 **עשים**; 1 Kings 3, 2 **מובחים**; see Driver, § 135. 2. Obs., 'the participle denoting not a *continuous state*, but a fact liable to recur.'

The position Joseph held in Potiphar's household was that of steward, somewhat similar to the post Eliezer occupied in Abraham's family (15, 2 f.); cf. Ebers, p. 303, who speaks of the position of steward as 'a dignity which we meet with at the earliest times in every great Egyptian household.'

4. **וכל יש לו** for **אשר יש לו**; cf. ver. 5. Ex. 9, 4. 18, 20. On the omission of the relative, see Ges., § 123. 3 a; M. R., § 160; Ewald, § 333 b, who remarks that 'the omission of the relative in *prose* is almost entirely confined to the books of Chronicles.'

5. **מאז הפקיד מאז**. מאז with the perfect, as in Ex. 5, 23 **מאז באתי אל פרעה**; 9, 24 **מאז היתה לגוי**. In Ex. 4, 10 the inf. follows מאז.

6 ff. On the history of Joseph and Potiphar's wife, cf. the Egyptian tale, contained in the Papyrus d'Orbiney, translated by Ebers, p. 311 ff.

ולא ידע אתו. **אתו** referring to Joseph; cf. ver. 8 **אתי**; '*and he did not know anything with him (Joseph)*' = he did not trouble himself about anything that was with him, i.e. he left everything to Joseph's care, except his food, which

could not be entrusted to him on account of the strictness of the Egyptian laws as to cleanness and uncleanness; see 43, 32. 46, 34; so Kn., Ebers. Del., however, explains differently. Potiphar left everything he could to Joseph's care, except eating his food, which naturally could not be done by deputy. אִתּוֹ may also be taken reflexively, and referred to Potiphar = '*with himself*,' i.e. in his own mind; cf. Ges., § 124. 1; M. R., § 89 a. The A. V. offers a third rendering, also regarding אִתּוֹ as reflexive, '*And he knew not aught he had*.'

8. מַה בְּבֵית. '*What is in the house*;' or מַה = '*anything*,' as in Prov. 9, 13. Job 13, 13. The Heb.-Sam. has מֵאוֹמָה.

9. אֵינְנו גָּדוֹל בְּבֵית הַזֶּה מִמֶּנִּי = '*he is not greater in this house than I am*,' i. e. I hold the same position in this house that he does. These words are taken differently by Maurer, '*There is nothing in this house too great for me*;' and by the A. V., '*There is none greater in this house than I*.' But אֵינְנו cannot be translated indefinitely, as it would be in these two renderings.

10. יוֹם יוֹם = '*day by day*,' '*daily*;' so Ex. 16, 5. Prov. 8, 30; see Ges., § 108. 4; Ewald, § 313 a; M. R., § 72. 2.

11. וַיְהִי כִהְיוֹם הַזֶּה. '*And it came to pass, just about that time*;' cf. Deut. 6, 24 לַחֲתִתְנוּ כִהְיוֹם הַזֶּה; Neh. 5, 11 הִשִּׁיבוּ נָא לָהֶם כִּהְיוֹם. In 50, 20 we find the more usual form כִּיּוֹם הַזֶּה.

12. בְּבִגְדֹו. In the singular we should—from the analogy of other words of the same kind, e. g. מִלְּפִי from מִלֵּךְ, רִדְפִי from מִלֵּךְ—expect בְּבִגְדִי; cf. יִקְבֶּה from יָקַב, in Deut. 15, 14; בְּגִדִי, Ez. 9, 3; עֲמָדִי, Dan. 8, 17; and see Ges., § 93. Rem. 1; Stade, § 345 b. In the plural the aspirate has no dagesh.

14. הֵבִיא לָנוּ אִישׁ עִבְרִי = '*he (Potiphar) hath brought us a Hebrew man*;' or impersonally, '*one has brought*,' i. e.

'there has been brought.' אִישׁ עִבְרִי, i.e. one whom the Egyptians would regard with little favour; cf. 43, 32. 46, 34. On עִבְרִי; cf. on 14, 13; the name has been supposed to be found in the Egyptian inscriptions, in the form 'apuriu'; see Ebers, p. 316, but the *p* for *b* is a difficulty, and this opinion is now generally given up.

לְצַחֵק בְּנוֹ. Retrogression of the tone, by Ges., § 29. 3 b; cf. on 4, 17. See also Ges., § 64. Rem. 2; Stade, § 88. 2 b; so in ver. 17. לְצַחֵק בְּנוֹ, as in Prov. 1, 26 = 'to wanton with us,' different from צַחֵק אֵת, 26, 8. The LXX have ἐμπαίζειν; cf. Ewald, § 217. f. 2 δ.

בְּנוֹ. Potiphar's wife wishes to imply that the other females of the household had been similarly treated by Joseph.

15. אֲצִלִּי. Sam. has בִּידִי, but Del. points out that with this reading she would betray herself.

18. כְּהָרִימִי . . . וְאֶקְרָא. So Lev. 16, 1 וַיִּמָּתוּ . . . בִּקְרַבְתָּם; Josh. 8, 24 וַיִּפְּלוּ . . . בְּכַלּוֹת; 1 Kings 18, 18 וַתֵּלֶךְ . . . בְּעֶזְבָּבָם; see Driver, § 118; Ges., § 132. 3. Rem. 2, and cf. the note on 18, 25. Render, 'When I lifted up my voice and cried.'

20. אֲדַנִּי יוֹסֵף. So 42, 30. 33. *Pluralis excellentiae*, see Ges., § 108. 2 b; M. R., § 135. 2.

בֵּית הַסֹּהַר = perhaps 'the house of surrounding,' or 'shutting in,' i.e. a prison surrounded by a wall, if סֹהַר be related to סָחַר, סָגַר; cf. the Syriac ܡܫܬܪܐ. Ebers, p. 317 f., compares the fortress at Memphis called 'White wall' (a name found on many inscriptions), with which he identifies the בֵּית הַסֹּהַר of this chapter, and 40, 3. 5. The LXX have ὄχυρῶμα. The name for prison better known to the Hebrews was either הַבּוֹר, Ex. 12, 29; בֵּית כְּלָא, Is. 42, 7; or מִסְגֵּר, Is. 42, 7.

מִקּוֹם אֲשֶׁר. The sentence commencing with אֲשֶׁר is a

genitive after the construct state מקום; see Ges., § 116. 2; M. R., § 82 c; so 40, 3 מקום אשר יוסף אסור; 2 Sam. 15, 21 במקום אשר יהיה שם.

אסורי, Kri אַסִּירִי, the Ktb. being the part. pass. Qal, the Kri the adj. of the form קָטִיל; cf. Ges., § 84. 5.

אסורים. שם is omitted after אסורים, as in 35, 13; contrast 40, 3, and see Ewald, § 331 c. 3; cf. ver. 22, where the ordinary editions have Ktb. האסורים, with the Kri האסירם, as here, while Baer and Del. have האסירים in their text.

21. ויתן חנו, lit. 'gave his (Joseph's) favour in the eyes of,' i.e. and gave him favour in the eyes of, etc.; cf. Ex. 3, 21. 11, 3. 12, 36 (all).

שר בית הסהר. Cf. 40, 3, where the captain of the prison is Potiphar. Del. and Ebers, however, regard the person mentioned in this verse as the special governor of the prison for state prisoners. Potiphar was, as police minister, in control over all the prisons; but not an actual prison governor. Otherwise we must suppose that these conflicting statements emanate from different sources.

22. היה עשה. Cf. the note on 4, 17.

23. Render, 'There was no governor of the prison overlooking (lit. seeing) anything that he did (lit. anything in his hand), in that Yahweh was with him, and that which he was doing Yahweh made to prosper.'

40.

1. ויהי בימי... עשו. So 14, 1. 2 ויהי בימי... חטאו. Ex. 12, 41 b ויהי בעצם היום הזה יצאו; where instead of the *perfect* in the second half of the clause, the *imperfect* with *waw conversive* might stand, and most frequently does stand; see Driver, § 78.

משקה מלך מצרים והאפה = *'the cupbearer and baker of the king of Egypt.'* Notice the difference in the idiom in English and Hebrew. English says, *'the cupbearer and baker of the king;'* Hebrew, *'the cupbearer of the king and the baker;'* or more commonly with the third pers. suffix, *'his baker;'* see Ewald, § 339 b; M. R., § 75. 2. Rem. a; Ges., § 114, footnote. The אפה has been discovered on the Egyptian inscriptions, but not the משקה; see Ebers, p. 321.

2. סְרִיסִיו with firm qameç, as in פְּרִיִּם, though the more usual form with simple shewa under the ס is also found. The form with qameç is explained by Stade, § 209, either from a by-form kattil, i.e. for סְרִים, and as ר cannot be doubled, סְרִים, so פְּרִיִּם; or through the influence of the counter-tone on the first syllable; for this he compares שְׁלִישִׁים for שְׁלִישִׁים, from שְׁלִישׁ. Cf. also פְּרִיצִי and פְּרִיצִי, and Ges. in the *Thes.* s.v.

3. מִקוֹם אִשׁר. Cf. the note on 39, 20.

4. וַיְהִיו יָמִים בְּמִשְׁמֶר, lit. *'and they were days'* etc., i.e. some time; cf. 4, 3 מִקֵּץ יָמִים = *'after some time;'* so we find יָמִים used indefinitely in 1 Sam. 29, 3. Dan. 8, 27. Neh. 1, 4.

5. אִישׁ כַּפְתָּרוֹן חֲלָמוֹ. *'Each according to the interpretation of his dream,'* i.e. each one dreamt a dream that had its special reference to himself, and its own interpretation.

הַמִּשְׁקָה וְהָאֶפֶה אֲשֶׁר לַמֶּלֶךְ מִצְרַיִם. Cf. the note on 29, 9. This construction is closer to the English idiom than the one noticed in ver. 1, and must be used if the two words that should be in the construct state are to stand together; the construction מִשְׁקָה וְאֶפֶה מֶלֶךְ מִ" hardly occurs (two construct states and one genitive), so we must, if we wish to keep אֶפֶה and מִשְׁקָה together, use אֲשֶׁר לְ or לְ, as

in 7, 11; otherwise the alternative construction followed in ver. 1 must be adopted.

6. זַעֲזִים = 'of a sad countenance,' 'cast down;' so Dan. 1, 10; cf. פָּנִים נֹעֲמִים in Prov. 25, 23. Symm. has σκαθρωποί here. On the importance attached to dreams among the Egyptians, see Ebers, p. 321.

7. מִדּוּעַ פָּנֶיךָ רָעִים. Cf. Neh. 2, 2 מִדּוּעַ פָּנֶיךָ רָעִים = 'why dost thou look so troubled?'

8. וּפֶתֶר אֵין אֵתוֹ = 'and there is no one to interpret it;' cf. 41, 8 וְאֵין פֹּתֵר אוֹתָם; on אֵין, see Ges., § 152. 1; M. R., § 128. 2 b.

9. בַּחֲלוֹמִי וְהִנֵּה וְגו'. 'In my dream, behold a vine was before me;' the apodosis without a verb being introduced by waw; so ver. 16 (cf. 41, 17, where waw is omitted); 2 Sam. 15, 34. Prov. 10, 25 a; see Driver, § 125. Obs.; M. R., § 132 b. הִנֵּה is inserted to attract the attention of the reader to the nature of the dream; contrast 41, 22 וְאֵרָא בַחֲלוֹמִי, where no especial stress is laid.

10. "וְהָיָא כְּפֶרַחַת עֹלְתָהּ וְגו'". I. The A.V., Knobel, Tuch, Driver render, 'And it was as though it budded, and its blossoms shot forth;' cf. the analogous use of כָּ הָיָה in 19, 14, in the sense 'to appear,' 'to seem.' II. Di. and apparently Del. prefer taking כָּ in a temporal sense, and render, 'And it, as it budded, its blossoms shot forth,' comparing 38, 29 כַּמִּשְׁבִּי; cf. the note there, and Driver, § 135. 6. Obs., who points out that this usage of the participle, though common in the Mishna (see Geiger, *Lehr- und Lesebuch zur Sp. der Mishna*, p. 52), is without analogy in Biblical Hebrew.

נִצָּה 'its blossom.' נִץ occurs nowhere else in the Bible in the sense 'blossom,' but is common in the Mishna; the feminine נִצָּה being used in Biblical Hebrew (as a *nomen*

unitatis according to Ges., § 107. 3 e). The masc. here may be explained as a collective, and so construed with the fem. עלתה (Wright). Others take נצה as abbreviated from נצתה; see Ewald, § 257 d; Stade, § 347 c. 2 (and Del. on Ps. 27, 5), who gives as other examples, נלה, צידה, פנה, מרה. נצה may be taken, by Ewald, § 281 d, as accus. to עלתה = 'and it (the vine) went up into blossoms;' cf. עלה in Is. 5, 6. 34, 13. Prov. 24, 31; so הבשילו in the second half of this verse. Possibly the text ought to be pointed נצה, the fem. ending ה being altered into ה (the suffix), to conform with אשכלתיה in the second half of the verse. Prov. 7, 8 (פנה); Job 11, 9 (מרה); Zech. 4, 2 (נלה), cited by Stade above, are similar to נצה in this verse, and may possibly be mistakes for the fem. forms.

אשכלתיה = 'its clusters.' ענב = 'the ripe grape.' On the use of wine in Egypt, see Ebers, p. 322 f.

12. שלשת השרגים, *casus pendens*. 'The three branches, they are three days;' cf. ver. 18.

13. ישא . . . את ראשך. 'Shall lift up thy head,' i.e. shall take thee from prison; cf. 2 Kings 25, 27.

כמשפט הראשון, lit. 'according to the former custom,' i.e. as thou wert accustomed to do.

14. כי אם זכרתני. Di., following Ewald, § 356 b, cf. § 342 b. 2, renders, 'only that thou rememberest me, with thee (i.e. thyself), when it is well with thee, and wilt shew me kindness,' comparing 2 Sam. 5, 6. 2 Kings 23, 9, which are different from this passage, as the כי אם in both is dependent on a previous verb. Wellhausen emends to אך; cf. Driver, § 119 δ. foot-note 2; and 23, 13; which would remove any difficulty, אם זכרתני . . . ועשית being a conditional sentence, exactly like 43, 9. 47, 6; see Driver, § 138. 1 a; M. R., § 26.

אתך. Cf. Job 12, 3. 14, 5.

15. שמו אתי בבור. 'That they should have put me in prison;' cf. Ruth 1, 12 כי אמרתי 'that I should have said;' 1 Sam. 17, 26 ב חרף כי 'that he should have reproached;' see Driver, § 39. 8. Obs.

16. סלי חרי. 'Baskets of white bread.' חור from חור 'to be white,' properly an adj. = 'what is white,' and then applied to what is baked; so the Arab. حَوَارِي (Del.). Vulg. 'canistra farinae,' LXX κανὴ χονδριτών; cf. ver. 17 מאכל פרעה. The baker carried his wares on his head, an exceptional mode of carrying things among the Egyptians; see Ebers, p. 331 f.

17. מכל מאכל פרעה. 'Of all kinds of food for Pharaoh,' cf. Dan. 1, 5 פת בנ המלך; Gen. 49, 20 מועדי מלך, מכל מן partitive; cf. on 4, 3.

19. ישא . . . מעליך. 'Shall lift up thy head from off thee,' i. e. shall behead thee. There is a play on the words here, the phrase being the same as in ver. 13. Wright compares John 12, 32. The punishment of the chief baker was one of the heaviest that could befall an Egyptian. The exposure of the body was intended to make the sentence more severe, and was especially repugnant to the superstitious Egyptians, who regarded the life after death as dependent on the body remaining unmutilated; see Ebers, p. 334.

20. יום הלקת את פרעה. The construction is the same as in 4, 18; see the note there. הלקת is inf. Hof. of ילד, for the ordinary form הילקת; cf. Ez. 16, 4 הילקת, and מוסר, Is. 28, 16 (see Dav., § 3. 2; Stade, § 29), the ל being doubled to compensate for the shortened vowel.

21. על משקהו = 'to his butlership' or 'cupbearership.'

41.

1. יַמִּים. Cf. on 29, 14.

הַיָּאֵר. Always with י without the dagesh. הַיָּאֵר 'the river' *par excellence*, the Nile, is the Hebrew form of the Egyptian *aur-âa*, i. e. 'the great stream,' Ebers, p. 338, which became in the mouth of the people *iar-â*, *iaro*.

On the participle in this and the two following verses, cf. on 9, 18.

2. בַּאֲחָו. אָחוּ, LXX ἄχαι, 'Nile-grass,' is the Hebrew form of the Egyptian *axu* or *axuu*, 'reeds' or 'grass' growing in marshy ground; see Ebers, p. 338; also notice Hieron. ad Jes. 19, 7, who describes it as 'omne quod in palude virens nascitur.'

2-4. The number of the cows, seven (cf. the same number in the next dream), was a sacred number among the Egyptians, as among other Oriental nations (Ebers, p. 337); cf. 21, 28. 30. On the first dream Di. remarks, 'The Nile floods are what the fruitfulness of Egypt chiefly depends on. The ox was the symbol of the Nile (Diod. i. 51), and especially sacred to Osiris, the discoverer of agriculture (Diod. i. 21). The cow was, in the Egyptian hieroglyphic writing, the sign for the earth (Macrob., *Sat.*, i. 19), agriculture, and food (Clem. Alex., *Strom.*, v. p. 567). At the same time Isis was the goddess of the earth, that nourishes everything (Macrob., *Sat.*, i. 20), and is rendered fruitful by the Nile (Plut., *de Is.*, 38); the cow was especially sacred to her (Her. ii. 41; Aelian., *h. an.*, x. 27). She was also goddess of the moon (Diod. i. 11), and her picture serves in the hieroglyphics as a sign for the year (Horapollo, i. 3); therefore the seven fat cows mean seven fruitful, and the seven

lean cows seven unfruitful years; the seven lean cows coming closely upon the seven fat ones, points to the close succession of the unfruitful years to the fruitful years.'

6. שְׂרֹפֶת קָדִים. *'Blasted by the east wind.'* The narrator here mentions the wind that was most destructive in Palestine; cf. Hos. 13, 15. Jon. 4, 8. Ez. 17, 10. The winds in Egypt that were most hurtful came usually from the N.W. or S.E.; see Ebers, p. 340. Del. understands קָדִים here as the destructive Chamsin, which blew, in the spring months, from the S.E. quarter; see Ebers, l. c.

7. Knobel remarks on the dreams, 'The order in which they come is well chosen. First the Nile, which causes the fruitfulness, then the cows representing fruitfulness, and lastly the ears, as an evidence of fruitfulness.'

8. חֲרָטִי מִצְרַיִם. LXX ἐξηγητάς. *'The lettered men of Egypt.'* The חֲרָטִים are the Egyptian *ιερογραμματεῖς*, represented on the inscriptions with writing materials in their hands, and a pen on their temples (Ebers, p. 345). They belonged to the Egyptian priesthood, and employed themselves in the study of the hieroglyphic writing and astronomy, and were also noted as seers or foretellers of future events; see Ebers, p. 344 f.; Di., p. 392. They also had a great reputation as magicians, as is clear from Ex. 7, 11. 22. 8, 3, etc. The word חֲרָט is taken by Harkavy (*Journ. Asiatique*, 1870, p. 168 f.) as equivalent to the Egyptian *'Cher-tum,'* *'Revealer of secrets.'* It may, however, be equally well derived from חָרַט *'to grave,'* or חָרַט *'a stylus,'* with the formative ending וֹם, like פָּרִיֹם from פָּר, עִירוֹם, פְּרִיֹם; see Ewald, § 163 g; Stade, § 295. Tuch gives another derivation (*Comm.*, p. 443 f.), according to which חֲרָט is a quadriliteral form from חָרַט *'to write with a stylus,'* and חָרַם *'to be sacred,'* cf.

חרגל from חגל, and רגל; this, however, is doubtful; see Stade, §§ 149, 150, on the formation of quadrilaterals.

חכמים = 'the wise men,' identified by Ebers, p. 345, with the *rexchat-u* of the inscriptions, 'those who know things' (die wissenden der Dinge), probably a wide term, embracing all the higher classes of priests, especially the *ἄροσκόποι* of Clement, who were astrologers, calendar makers, and interpreters of signs or omens.

חלמו . . . אותם. חלמו, the plural suffix, may be used with reference to the double nature of the dream, or the reading may be a *scriptio defectiva*, חִלּוּמֵי for חִלּוֹמֵי, which the Sam. gives; so Syr. and Saadiah.

9. אני מזכיר, not 'I remember,' A.V.—for הזכיר means 'to cause another to remember'—but 'I make mention of.'

10. אתי. LXX and Sam. read, more correctly, אתם.

11. ונחלמה. The first person imperf. with waw conv. and the ה cohortative is rare; there are two other instances in Gen., viz. 32, 6 ואשלחה, and 43, 21 ונפתחה; see other instances in Driver, § 69. Obs.; Ewald, § 232 g.

12. איש כחלמו. See on 9, 5.

14. ויריצהו. 'And they brought him quickly,' lit. 'made him run;' cf. 1 Sam. 17, 17 והרץ המחנה לאחיר; 2 Chron. 35, 13 ויריצו לכל בני העם.

ויגלח ויהלף שמלתיו. No one was allowed to appear before the king of Egypt unless he was quite clean; see Ebers, p. 350. Del. and Tuch explain the verse from the Egyptian custom of regarding a prisoner as a mourner. He would then wear his beard and hair; see Ebers, p. 350. footnote, against this view.

15. ואני שמעתי. 'And I have heard about thee, saying

thou canst understand a dream, or '*thou hearest a dream,*' i. e. hast only to hear it, and can interpret it.

על דבריך ועל חכמתך, as in 1 Kings 10, 6.

On the construction—*oratio indirecta* without כי to introduce it—cf. 12, 13. 23. 21, 4; Ges., § 155. 4 c; Ewald, § 338 a; see also M. R., § 162.

16. בלערי. 'Not I,' as in 14, 24. The LXX have ἀνευ τοῦ Θεοῦ οὐκ ἀποκριθήσεται, which means really the same as the Mass. text, and does not of necessity suppose a reading בלערי אלהים, and the addition of לא. The Sam. Ver. has a similar rendering to the LXX.

יענה את-שלום, lit. '*answer the welfare,*' i. e. give such an answer as will be most conducive to Pharaoh's welfare.

19. רקות, so vers. 20, 27, possibly a mistake for דקות, which occurs in ver. 3.

לא ראיתי כהנה וגו' = '*such as I have not seen in all the land of Egypt for badness,*' lit. '*I have not seen like these*' etc.; see ver. 38, and cf. M. R., § 56.

21. קרבנה. Cf. the fuller forms in 21, 29 לבונה; 31, 6 אתנה; the —, defective for י—, has arisen out of the diphthong י—; see Stade, § 352 b; cf. § 99. 2; Ges., § 91. 1. Rem. 2.

ומראיהן. The form is singular, not plural, the י— being the ending י—, מראַה = מראַי; see Stade, § 353 a. 1 β; cf. § 99. 2; Ges., § 93. 3. Rem. 3.

23. אחריהם. Masc. suffix for fem.; cf. on 26, 15; in ver. 27 we find the fem. suffix used.

25. חלום פרעה אחד הוא. Cf. on 34, 21.

26. שבע פרת הטבת. See the note on 1, 21 כל נפש וגו'. שבע פרת הטבת is a *casus pendens*, as in ver. 25 (see 40, 12).

32. 'And with respect to the repetition of the dream unto Pharaoh twice, (it is) because the matter is resolved on by God, and God hastens to do it.' ועל השנות; cf. Ruth 4, 7 על הנאלה 7, ועל השנות 'with respect to ransoming, and with respect to exchanging.' השנות is the Nif'. inf. cstr. of שנה. The Nif'al of this verb is not found elsewhere.

33. יִרָא. So the ordinary editions; but Baer and Del. in the text have יִרָא, and in the notes to their edition, p. 78, they refer to Ibn Ezra in favour of the reading with —. On יִרָא for יִרָא, cf. Zech. 9, 5 תִּרָא (Baer and Del. תִּרָא in text and notes, p. 83), and see Ewald, § 63 d; cf. Stade, § 489 b. 1. On יִרָא, also an abnormal form, see Stade, l. c., and Ges., § 75. note 3 b. The jussive is used in making a suggestion, see Driver, § 50 b (cf. Ex. 8, 25. 1 Kings 1, 2), and M. R., § 8. 2.

34. יַעֲשֶׂה פֶּרֶעָה וַיִּפְקֵד = 'let P. set up and appoint' etc.; cf. the use of עֲשֶׂה in 1 Sam. 8, 16. 1 Kings 12, 31. Ges. in *Thes.*, p. 1077, renders, 'faciat (hoc) P. (sequatur consilium meum) et praeferat;' cf. Ges., § 121. 6. Rem. 2.

חֲמִשָּׁה, a πᾶσι λεγόμεν. = 'let him exact the fifth part;' cf. עֲשֶׂה = 'to take the tenth part of anything.'

35. תַּחַת יַד פֶּרֶעָה = 'under Pharaoh's control.' יַד used as in 2 Kings 13, 5. Is. 3, 6.

39. אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתְךָ אֵת כָּל וְגו'. On the construction, see Ges., § 133. 3; M. R., § 116.

40. עַל פִּיךָ יִשָּׁק כָּל עַמִּי. I. Gesenius and Knobel render, 'And all my people shall kiss thy mouth;' cf. 1 Sam. 10, 1. 1 Kings 19, 18. Hos. 13, 2. But the kiss of homage was not given on the mouth; and that Joseph had to receive the kiss from all the people would be a very unnatural thought; further, לִשָּׁק is not used in the sense 'to kiss,'

for which we find the acc. or ל. II. The LXX, Sam. Ver., Vulg., and most moderns, e. g. Del., Tuch, Di., prefer taking על פִּי, as in 45, 21. Ex. 17, 1. Num. 3, 16, etc. = 'according to thy mouth,' i. e. 'command' etc., and render נִשָּׂק 'dispose themselves,' taking it intransitively. Cf. the Arabic نَسَق 'ordinare et disponere rem.'

רק הנסא אגדל ממך. 'Only with respect to the throne will I be greater than thou.' הנסא, accus. of respect; see Ges., § 118. 3; M. R., § 44; Ewald, § 281 c.

41. נִתְּתִי. See on 1, 29.

42. שִׁבְעָתָךְ. Cf. Esther 3, 10. 8, 2, where the Persian monarch gives his signet first to Haman, and then to Mordecai.

שֵׁשׁ = 'byssus,' 'fine white cotton;' here בְּגָדֵי שֵׁשׁ = 'clothing made of byssus;' cf. Del., Comm., p. 557. The priests' clothing was of byssus; cf. Her. ii. 37. For שֵׁשׁ, at a later period of the language, בּוּץ was used, e. g. in the books of Chronicles and Esther.

43. מִרְכַּבַּת הַמִּשְׁנָה = 'a carriage of the second rank;' cf. כֹּהֵן הַמִּשְׁנָה 'a priest of the second rank.'

אֲשֶׁר לִי. Cf. on 40, 5.

אֶבְרָךְ. Most probably the Hebrew form of an Egyptian word. De Rossi explains it as = *ape-rek*, 'bow the head.' Harkavy (in the *Berlin Aegyptological Journal*, 1869, p. 132) as the Egyptian *ap-rex-u*, 'head of the wise.' Benfey (*Verhältniss der Ägypt. Sprache*, p. 302 f.) takes it as equivalent to *a*, the sign of the imper., *bor* = 'projicere,' and *k* the sign of the second person; so 'cast thyself down.' Jablonski (*Opusc.*, i. p. 6) explains it as meaning *ouberek*, 'bow towards' (Joseph); and Cook (*Speaker's Comm.*, p. 482) renders it 'welcome,' or 'rejoice,' addressed to Joseph. The Versions

give various renderings. The LXX have καὶ ἐκήρυξεν ἔμ-
προσθεν αὐτοῦ κήρυξ, apparently taking אַבְרָךְ as 'a herald;' so
Sam. Ver., which has אַבְרָךְ. The Targums of Onq. and
Jer. give אַבְרָךְ לְמִלְכָּא, as though אַבְרָךְ were compounded of
אב 'father,' and רֶךְ = the Latin *rex*! (cf. 45, 8). The Syr.
paraphrases 'אָבָא סַבְדִּיָּא חָלָא מְבַרְכָא וְזָכָא' 'Father
and ruler over all the land of Egypt;' also the Vulgate, which
has 'Ut omnes coram eo genu flecterent.' A possible explana-
tion from the Hebrew is to take אַבְרָךְ as inf. abs. Afel for
Hif'il, instead of the imperative; cf. ver. 51 נִשְׁנִי, Pa'el for
Pi'el, and accordingly Jose b. Dormaskith, quoted by Del.,
Comm., 4th ed., p. 470, explains it by לְכַרְפֵּים; cf. the Vulg.
rendering, and Aquila's rendering cited by Hieron. (*Quaest.*,
ed. Lag., p. 60), 'et clamavit in conspectu ejus ad genicula-
tionem.' Hieron. himself follows the Targ. Ps.-Jon., and
renders, 'tender father;' cf. רך, 18, 7.

וַיִּתֵּן. The inf. abs. continuing the narrative instead of וַיִּתֵּן;
cf. the inf. abs. again in Ex. 8, 11 וַיִּתֵּן אֶת לְבוֹ; Judg. 7, 19
וַיִּתֵּן; and see Ges., § 131. 4; M. R., § 106. 2; Ewald,
§ 351 c. Probably the inf. abs. is used instead of the ordinary
construction of the imperf. with waw conv., to shew that the
appointment of Joseph over the land of Egypt was contem-
poraneous with the announcement of the herald, and the
setting him in the second chariot; not subsequent (as it
would be with waw conv. and the impf.); we might therefore
render וַיִּתֵּן 'thus setting him.' To connect וַיִּתֵּן with אַבְרָךְ
is against the accents, besides giving an improbable sense, as
the people would not have the appointment of vizier in their
hands; cf. the next verse.

45. צִפְנֵת פַּעֲנָה. LXX, Ψονθομφανήχ—probably = *p-sot-
om-ph-eneh*—comes nearer the original name than the Hebrew

form of the word preserved in the Mass. text. The name is explained by Hieron. as '*Salvator mundi*,' i. e. *p*, the article, masculine, *sot* or *sole*=*salus*, *ph m* the sign of the gen., and *eneh*=*aetas* (Di.). Ges. in the *Thes.*, p. 1181, considers the *sont* of the LXX for *sot* difficult, and renders it *p-sont-m-ph-eneh* = '*the preserver or supporter of the age*.' Di. renders slightly differently, '*the support*,' or concrete, '*the supporter of life*;' so Bunsen and Lepsius, taking פֶּעֶנָה as equal to the Egypto-Kopt. *ph-aneh*, '*life*.' The word צִפְנָה is apparently, in the Hebrew form, transposed for פִּצְנָה; see Ewald, § 78 b. Brugsch, *Gesch.*, p. 248, explains the word as equivalent to *za-p-u-nt-p-àa-ānkh*, i. e. '*guardian (Landpfleger) of the district of place of life*.' Cook, *Speaker's Comm.*, p. 481, renders it '*food of the living*.' The Jewish interpreters, Onq., Pesh., Saad., make it mean '*revealer of secrets*,' taking פֶּעַן as equivalent to *φαίνω*!

סִנְתָּ = '*she who belongs to Neith*' (Pallas). LXX, Ἀσενέθ. Brugsch, *Ges.*, p. 248, makes it = *Snat* or *Sant*, the name of a woman.

אֵן. LXX, Ἡλιούπολις, situated on the north-east of Memphis, on the eastern bank of the Nile. In Coptic the name of אֵן is *Un* or *On*, meaning '*light*' or '*sun(?)*;' cf. the Hebrew בֵּית שֶׁמֶשׁ '*house of the sun*.' Hieroglyphically it was *Anu* or *An*, more closely *Anu-mhit* (Brugsch and Ebers, cited by Di., p. 395). Heliopolis was the chief seat of the worship of the sun-god *Ra*; cf. its name in Is. 19, 18 עִיר הַהָרָס ('*city of destruction*'), a play on the words for עִיר הַחַרָס; cf. Jer. 43, 13, where it is called בֵּית שֶׁמֶשׁ '*in the land of Egypt*.'

48. שִׁבְעַת שָׁנִים, as the text stands, quite indefinite, seems hardly correct. Del. reads שִׁבְעַת הַשָּׁנִים. Ols. proposes to read

(cf. ver. 53) for שְׁנֵי הַשָּׁבַע, שְׁנֵי. The LXX and Sam. read for הַשָּׁבַע שְׁנֵי הָיָה הַשָּׁבַע, שְׁנֵי—הָיָה.

51. מְנַשֶּׁה כִּי נִשְׁכַּח = '*Manasseh, for he hath made me forget.*' The form נִשְׁכַּח, for נִשְׁכַּח, is used on account of its similarity in sound with the name מְנַשֶּׁה; cf. Ges., § 52. note 1; Stade, § 387 a. In Arabic and Aramaic the *a* sound is regular, e. g. Heb. קָטַל, Arab. قَتَلَ, Aramaic ܡܬܬܠ, and קָטַל; and that *a* was once the original sound in Hebrew is proved from the imperf. and partic. of the Pi'el; cf. Wright, *Arab. Gram.*, i. pp. 32, 33. The Pi'el with a double acc. may possibly, as Tuch and Di. suggest, have been chosen instead of the commoner Hif'il on account of the name מְנַשֶּׁה.

52. אֶפְרַיִם, meaning perhaps '*double fruitfulness*;' cf. Hos. 13, 15. Other dual names are דְּבָלִים, Hos. 1, 3; דְּבָלִים (in בית דבלים, Jer. 48, 22; called on the Moabite stone, l. 30, בית דבלתן; cf. Gen. 37, 17 (בִּרְתֵּן); also קְרִיתִים and חֲרִנִּים (*ibid.*, lines 10, 31 קריתן and חורנן); see Schlottmann's monograph, p. 48, and the proper names of places, as עֵינִים, מַחֲנֵה, etc.

53. הִיָּה is neuter, '*which there was*' (Germ. *die es gab*); contrast ver. 48; or הִיָּה may be referred to השָׁבַע.

56. אֶת כָּל אֲשֶׁר בָּהֶם. LXX, πάντας τοὺς σιτοβολῶνας, Syr. ܐܬ ܕܟܠ ܐܘܨܪܝܐ ܕܒܗܘܢ, Vulg. '*universa horrea*,' Onq. יֵת כָּל אוֹצְרוֹת דְּבָהוֹן. = '*all the storehouses wherein was grain*,' which point to a reading אֲצֻרוֹת. The true reading here seems to have been lost.

וַיִּשְׁכַּר is probably to be emended to וַיִּשְׁכַּר, cf. 42, 6, as שָׁכַר, Qal, always means, when a denom. from שָׁכַר, '*to buy*,' not '*to sell*.'

57. וכל הארץ באו. The plural verb as הארץ = 'the inhabitants of the land;' see Ges., § 146. 1; M. R., § 135. 2; so 1 Sam. 14, 25. 2 Sam. 15, 23.

42.

1. שבר. In all the passages where שבר occurs it means 'grain,' as an article of merchandise, hence its frequent use from this chapter onwards. It is usually derived from שָׁבַר 'to break,' from the corn being crushed in the mill; see the Lexica.

תתראו. 'Look at one another,' i.e. look helplessly, one to the other, expecting aid and advice. It is not found elsewhere in this sense.

4. פן יקראנו אסון. 'Lest harm befall him.' קרא is here equivalent to קרה, as in ver. 38. 49, 1. Ex. 1, 10.

אסון is only found again in ver. 38. 44, 29. Ex. 21, 22. 23.

6. ויוסף הוא השליט. ויוסף is a *casus pendens*; so 9, 18 הוא אבי; 15, 2 דמשק הוא; see Driver, § 199.

השליט = המשל in 45, 8. שליט is a word common in Aramaic, and occasionally found in late Hebrew, e.g. Eccl. 8, 8. 7, 19 (pl.). 10, 5; and in the fem. sing. שלטת, Ez. 16, 30 (all). Di. suggests that it is a technical word here, that has come over with tradition, as it agrees remarkably with *Salatis*, or *Silitis*, the name of the first ruler of the Hyksos in Egypt, Jos., *Contra Ap.*, i. 14; so Tuch and Del. in their commentaries; cf. the Assyrian *salat*, 'viceroys.'

7. וידבר אתם קשות. קשות, the fem. pl., is here used as neuter; so קשה, fem. sing. in Ps. 60, 5 קשה עמך קשה,

and 1 Kings 12, 13 ויען המלך את העם קשה; other instances of the pl. fem. as neuter are Ps. 12, 4 גדולות; Ps. 16, 11 נעימות; Zech. 4, 10 קטנות; see Ewald, § 172 b; M. R., § 63; Ges., § 80. 1.

8. וזהם is emphatic, *they*, as opposed to Joseph; see on 33, 3.

9. להם. 'About them;' see on 17, 20.

את ערות הארץ. 'The bareness of the land;' cf. a similar use of the Arabic عَوْرَة, *Qor.* 33, 13. Knobel further compares γυμνοσθαι (Homer, *Iliad*, 12. 339) and *nudari* (Caesar, *Gallic War*, vii. 70), and points out that the Hyksos were in constant dread of attacks from the Assyrians, who were at that time very powerful, and therefore fortified the eastern portion of the land of Egypt (Jos., *Contra Ap.*, i. 14).

10. ועבדיך. ו is here used after the negative, after which כי usually stands; so 17, 5 והיה, for the more usual כי יהיה; see Ewald, § 354 a; Ges., § 155. 1 b; cf. Deut. 11, 10 f.; 2 Sam. 23, 7.

11. נחנו for the longer form אנחנו is only found here, Ex. 16, 7. 8. Num. 32, 32. Lam. 3, 42; see Ges., § 32. Rem. 2; Stade, § 179 b; Dav., § 12. Rem. a. נְחַנִּי is the pausal form.

כנים in the sense of 'upright,' 'honest' (masc.), is only found in this chapter; כן occurs, Num. 27, 7. Is. 16, 6. Prov. 11, 19, and elsewhere, in the *neuter* sense of 'right.'

היו is here a stative verb = 'thy servants have not been, nor are they now, spies;' so Is. 15, 6; see Driver, § 11.

מרגלים. 'Spies.' Del. remarks that the term מרגלים ('those who go about with the object of spying') was a more insulting term than תרים ('those who go about with the object of exploring').

12. **כי ערות הארץ באתם לראת**. The obj. is intentionally emphasized by being placed first.

13. **אנהנו** seems superfluous; possibly, as Olshausen suggests, it is a gloss from ver. 32, and should be rejected. Del. renders, against the accents, '*Twelve are thy servants, brothers are we, the sons of*' etc.

הקטן = '*the youngest*;' see on 9, 24, and cf. M. R., § 86; Dav., § 47. 2; Ges., § 119. 2.

איננו, as in 5, 24.

14. **הוא** is here neuter, as in 20, 16. Job 13, 16.

15. **חי פרעה**. The Mass. pointed **חַי** with a created object, but **חַי** with God; so Lev. 25, 36 **וְחַי אֲחִיד עִמָּךְ**. Cf. 1 Sam. 17, 55 (Saul). 2 Sam. 11, 11 (David). Di. remarks 'that this oath is very suitable here, as the Egyptians honoured their kings, *ὡς πρὸς ἀλγέθειαν ὄντας θεούς* (Diod. i. 90).'

אם. On this use of **אם**, cf. on 14, 23.

Render, '*As sure as P. lives! ye shall not go hence, except your youngest brother come hither.*'

16. **כי** (introducing the oath) = '*surely*;' see Ewald, § 330 b, and cf. 1 Sam. 14, 44. 1 Sam. 20, 3. 2 Kings 3, 14.

17. **ויאסף**. Cf. Josh. 2, 18. Is. 24, 22.

18. **זאת עשו וחיו**, lit. '*Do this and live*,' i. e. 'if ye do this ye shall live;' see Ges., § 130. 2; M. R., § 10; Driver, § 152 i, and cf. Amos 5, 4 **דרשוני וחיו**; Prov. 3, 3 f. . . . **כתבם ומצא**.

19. **אחיכם אחד**. Cf. ver. 33 **אחיכם האחד**. On the absence of the art. here, see Ges., § 111. 2 b; M. R., § 76. Rem. c; Ewald, § 290 f.; so in 43, 14 **אחיכם אחר**.

שבר רעבון בתיכם. Cf. Is. 30, 23 **מטר זרעך**.

23. **שמע**. Cf. on 9, 18.

כִּי הַמְלִיץ, i. e. the interpreter that was usually present in such cases; hence the article.

בִּינָתָם. Cf. בִּינוּתֵינוּ in 26, 28.

25. כֶּסֶפֶיהֶם here, and ver. 35, the plural is used, because the silver of more than one is intended, Ewald, § 176 c; Ges., § 108. 4. Rem. 1, explains the plural differently. The dag. in the פ is unusual, though it is found in the sing. and dual, the aspiration is generally preserved in the pl.; so רִשְׁפִּי, טְרַפִּי, צִמְדִּי, etc.; see Ges., § 93. Rem. 1; Stade, § 71. 2.

אִישׁ אֶל שָׁקוֹ, so ver. 35. Cf. the note on 9, 5.

וַיַּעַשׂ. The sing. is harsh; after וַיִּמְלֹאוּ a plural would be natural. The Syr. and Vulg. read the pl., while the Sam. and Onq. have the sing.; the LXX have ἐγεγῆθη αὐτοῖς οὕτως. If וַיַּעַשׂ (sing.) is read it must be rendered impersonally, 'one did,' i. e. 'it was done;' the implied subj. being הָעֵשָׂה.

27. הָאֶחָד, i. e. the one who, as it were, made a beginning, and opened his bag (the others naturally opening theirs afterwards), so = 'the first;' cf. 2, 11. 4, 19.

אֶמְתַּחַתּוֹ, 'distinguished from שָׁק as being more specially the sack which the ass carried,' Tuch. The word is only found in Gen., chaps. 42-44 (in J, see App. I).

28. וַיַּחֲרֹדּוּ וְגו'. A pregnant construction; see Ges., § 141; Ewald, § 282 c; cf. 43, 33 וַיִּתְמְחוּ הָאֲנָשִׁים וְגו'.

30. אֲדֹנֵי הָאָרֶץ. See on 39, 20.

בְּמִרְגָּלִים is Ben Asher's reading. Ben Naftali reads בְּמִרְגָּלִים (with the article), see Baer and Del., Gen., p. 86 [where, in note 3, Judg. 21, 29 should be Judg. 21, 19].

35. וַיְהִי הֵם מְרוֹקִים. 'And it came to pass, as they were emptying their sacks, that they found' etc. A circumstantial clause; so 2 Kings 2, 11 וַיְהִי הֵמָּה הֹלְכִים . . . והנה . . . ויהי הֵמָּה הֹלְכִים, see Driver, § 165; M. R., § 154.

36. כלנה. See on 21, 29. בלנה occurs again, Prov. 31, 29.

37. תמית = 'thou mayest kill.'

38. וקראהו . . . והורדתם. Cf. the note on 33, 13.

43.

3. הער הער *'protested strongly;'* the inf. abs., by Ges., § 131. 3 a; M. R., § 37 a.

בלתי אהיכם. Cf. Ex. 22, 19 לבדו ליהיה בלתי (Del.), see Ewald, § 322 a; cf. also M. R., § 153.

4. אם ישך משלח. Cf. the neg. in ver. 5 ואם אינך משלח, and the note on 24, 42; here an imperf. (voluntative) alone follows the participle with אם יש, in 24, 42 a perf. with waw conv.

6. למה, here pointed with two qameçs and no dag., and the tone on the last syllable, as the next word begins with a guttural; see Ges., § 102. 2 d.

7. *'The man asked particularly about us, and our kindred, etc., . . . so we told him according to these words; how were we to know that he would say?'* etc. על פי, as in Ex. 34, 27. Lev. 27, 8, and often.

הידוע נדע. On the inf. abs. see above on ver. 1, and for this (potential) use of the imperf., cf. Driver, § 39 β; Ewald, § 136 d; M. R., § 7. 2. Rem. c; Ges., § 127. 3 d; so ver. 25 כי שם יאכלו; 2 Sam. 3, 33 הכמות נבל ימות אבנר, etc.

9. אם לא הביאתיו . . . וחטאתי. Cf. 47, 6 ואם לא הביאתי . . . וחטאתי; and see Driver, § 138 i. (a); M. R., § 3. 1 c. וחטאתי לך. Cf. 1 Kings 1, 21 אני ובני שלמה חטאים.

10. 'For had we not tarried, surely now we had returned' etc. עוּחַ, as in 31, 42; cf. the note on that passage.

11. מְזִמְרַת הָאָרֶץ is usually rendered, 'from the song of the land,' i. e. of the products of the land of Canaan that are celebrated and praised in song; cf. Jer. 51, 41. But Kn. and Del. point out that such a highly poetical expression would be very strange in this passage, and further that זָמַר and its derivatives are only used of songs in divine service. Del. derives זְמִירָה here from זָמַר (cf. מְזִמְרָה) in the sense 'to cut off,' so זְמִירָה would mean 'produce' or 'portion.' But, as Di. remarks, 'זָמַר is only used of cutting off what is useless, or in the way.' Norris, *Assyrian Dict.*, ii. 354, gives an Assyrian word *zumri* = 'fruit, produce,' Di. Di. renders 'fruits.' LXX, καρποί.

לֶט, נִכְאָת, צִיר, see on 37, 25.

דְּבַשׁ, here probably not the honey of bees, but a syrup prepared by boiling from the juice of the grape, Arab. *dibs*, which is at the present day brought to Egypt from the neighbourhood of Hebron.

בִּטְנִים. 'Pistacia nuts' (see Ges. in the *Thes.*, s. v.), the fruit of the *Pistacia vera*.

וְשִׁקְדִים. 'And almonds,' the fruit of the *Amygdalus communis*. Almonds are found in Egypt, but only very rarely.

12. מִשְׁנֵה כֶּסֶף. מִשְׁנֵה is here an adverbial acc.; cf. לֶחֶם מִשְׁנֵה, Ex. 16, 22. In verse 15, כֶּסֶף מִשְׁנֵה כֶּסֶף is the acc., 'double in silver;' cf. Deut. 15, 18 כֶּסֶף שְׂכִיר; Jer. 17, 18 וּמִשְׁנֵה שְׂכִירָה. See Ges., § 118. 3; Ewald, § 286 d.

14. אֶת אֲחֵיכֶם אַחֵר. See the note on 42, 19. LXX and Heb.-Sam. read הָאֲחֵר here.

וְאֲנִי כִּאֲשֶׁר שָׂכַלְתִּי שָׂכַלְתִּי. 'And I, if I am bereaved,

I am bereaved; cf. Esther 4, 16 וְכַאֲשֶׁר אֲבֵרְתִי אֲבֵרְתִי; 2 Kings 7, 4 וְאִם יִמִּיתֵנוּ וּמָתָנוּ. In שָׁכַלְתִּי notice the — in pause for —, and cf. 49, 3 עָזָה for עָזָה; 49, 27 יִטְרֶף for יִטְרֶף; see Ewald, § 93. 3; Stade, § 459 c. 1 (who accounts for the use of the pausal form with — here, 'der Euphonie wegen,' for euphony).

16. טָבַח is imperative for the usual form טָבַח, but only in this passage, possibly, as Böttcher suggests, on account of the following טָבַח, to produce a change in the sound of the final syllable of the first word (טָבַח).

18. הֵשֶׁב, 'because how it came there was unknown to them and inconceivable,' Del.

לְהִתְגַּלֵּל, lit. 'to roll oneself upon any one;' cf. Job 30, 14 תַּחַת שְׂאֵה הַתְּגַלְגָּלוּ. לְהִתְגַּלֵּל is inf. cstr. Hithpo'al from גָּלַל.

20. בִּי is a precative particle, always followed by אֲדוּנִי, = 'pray!' בִּי has probably arisen out of בָּעִי, as בָּל out of בָּעַל; cf. in Aramaic the precative particles בְּכַעֵי and כְּחַכְּהֵ. See Prof. William Wright's *Book of Jonah in Four Semitic Versions*, p. 11.

23. שְׁלוֹם לָכֶם. Cf. Judg. 6, 23. 1 Sam. 20, 21. 'שְׁלוֹם לָכֶם' in the O. T. is always a formula of encouragement or congratulation, never of greeting,' Del.

25. כִּי שָׁם יֹאכְלוּ לֶחֶם. 'That they were to eat bread there.' Imperf., as in ver. 7.

26. וַיִּבְיֹאוּ. א with mappiq, perhaps to mark that it is a consonant; cf. Lev. 23, 17 תִּבְיֹאוּ; Job 33, 21 רִאִי ('cum א dagessato teste Masora, vide Michlol, 63 b; note in Baer and Del.'s ed. of *Job*, p. 52); Ezra 8, 18 וַיִּבְיֹאוּ ('א dagessatum auctore Masora; note in Baer and Del.'s ed. of *Daniel, Ezra, and Neh.*, p. 108). Di. points out that we now know

(Ginsburg, *Verhandl. des 5 intern. Orient. Congr.*, ii. 1. 136 ff.) that the four examples of a mappiq in א *mobile* are only remains of a much wider system of pointing the א *mobile* with mappiq, which was once more consistently carried out in MSS. See further, Ewald, § 21 e; Ges., § 14; Stade, § 42 b; Strack, *Proleg. Critica*, p. 19.

27. השלום אביכם. שָׁלוֹם is here used as an adj.; cf. 1 Sam. 25, 6. 2 Sam. 20, 9.

28. ויקרר, impf. Qal of קָרַר; see Ges., § 67. N.B.; Dav., § 42. 6. foot-note 2. קָרַר and השתחוה occur together again in 24, 26. 48.

29. יִחַנֵּךְ. So again Is. 30, 19 for יִחַנֵּךְ; cf. Ges., § 67. Rem. 2; Ewald, § 251. 2 d.

30. כי נכמרו רחמיו. Cf. 1 Kings 3, 26. Hos. 11, 8 (with נחמים for רחמים).

32. כי לא יוכלון. Cf. Num. 9, 6. Deut. 22, 19. 12, 17, of legal and moral incapability. Kn. remarks on this verse: 'The predilection of the Egyptians for their own people and land, and their exclusiveness towards strangers (Diod. i. 67; Strabo, xvii. 1. 6), is well known. The priests neither ate nor drank anything that came from a foreign land (Porph. iv. 7); the Egyptian would use no eating utensils belonging to a Greek (Her. ii. 41). In a similar way they conducted themselves towards the Hebrews, especially as they were a nomad people, "tenders of flocks and herds" (see 46, 34; and cf. also 39, 6).'

33. ויתמהו. Cf. on 42, 28.

34. הנשיא is impersonal, the implied subject being הנשיא; cf. 42, 25; Deut. 22, 8 הנפל; כי יפל הנפל; 2 Sam. 17, 9 ושמע השמע. The LXX and Syr. have the plural here.

חמש ידות. Knobel calls attention to the frequency of

the number five in matters relating to Egypt, e.g. 41, 34. 45, 22. 47, 2. 24. Is. 19, 18. For יר in the sense of 'portion,' cf. 47, 24. 2 Sam. 19, 44. 2 Kings 11, 7.

וישכרו 'to be understood according to Hag. 1, 6,' Del.

44.

1. כסף איש. See Ges., § 124. Rem. 1; M. R., § 94 b.

3. הבקר אור והאנשים וגו'. 'The morning dawned, and the men were sent away.' The construction is the same as in 38, 25 שלחה והיא מוצאת, see the note there; so in the next verse, הם יצאו . . . ויוסף אמר. Cf. also M. R., § 154.

אור, intrans. perf. like בוש טוב (all); see Ges., § 72. Rem. 1; Stade, § 385 f.

4. לא הרחיקו. 'Without having gone far;' so Ex. 34, 28 לא שתה לא אכל ומים לא שתה 'without eating bread, or drinking water;' Lev. 13, 23 לא פשחה 'without having spread.' The perfect is here equivalent to our past part. act.; see Driver, § 162.

5. The LXX (cf. the Syr. and Vulg.) insert at the end of ver. 4, ἵνα τί ἐκλέψατέ μου τὸ κόνδυ τὸ ἀργυροῦν; perhaps an explanatory gloss.

'Is not this that wherein my lord is wont to drink, and he (emphatic) would surely practise divination therewith' etc.? On בּוֹ, cf. Ges., § 154. 3 a; and M. R., § 52. 1. Rem. a, who compares πίνειν ἐν χρυσῷ, bibere in ossibus, and boire dans un verre, with the plural used here. בּוֹ occurs again in Amos 6, 6 השתים במורקי יין. Tuch takes the sentence slightly differently, supplying בידכם after הלא. But this seems unnecessary.

נחש ינחש בו. Cf. 30, 27. This species of divination

with cups, called *κυλικομαντεία* or *ὕδρομαντεία*, was much practised in Egypt; cf. Jamblich., *Myst.*, 3. 14, and Varro in Augustine's *Civ. dei*, 7. 35, cited by Di., p. 407. Di., l. c., says: 'Water was poured into a glass or some other vessel, or pieces of gold, silver, or precious stones were thrown into the water, and the figures or rings that appeared were supposed to give information about the future, or what was obscure to the inquirer.' The LXX have here *αὐτὰς δὲ αἰωνισμῶ οἰωνίζεται ἐν αὐτῶ*. So the Syr. and Vulg. Onq. has *וְהוּא בִּדְקָא מְבַדִּיק בֵּיה*, 'and he makes discoveries through it,' sc. the cup. Saadiah, quoted by Wright (*Genesis*, p. 109), has *וְהוּא אִמָּא אֲמַתְחַנְכֶּם בֵּיה*, 'and he only proved you by it.' 'Wishing to screen Joseph from such practices.'

נְחִישׁ = properly 'to whisper,' viz. magic formulae or oracles.

7. *למה ידבר*. 'After *למה* the imperfect, as more courteous and adapted to a tone of entreaty, is often preferred to the perfect,' Driver, § 39 γ; so Ex. 2, 13 *למה תבה*; 1 Sam. 21, 15 *למה תביאו אתו*.

חלילה . . . מעשות. Cf. on 18, 25.

9. *אשר ימצא . . . ומת*. The perf. with waw conv. to introduce the apodosis; contrast ver. 10, where the simple imperf. follows; cf. ver. 17 (where 'the subject is reinforced by the personal pronoun' *הוא*); Judg. 8, 7. 9; and see Driver, § 123 γ. Obs.; M. R., § 26.

12. *בגדול החל ובקטן כלה*, circ. clause; see on 21, 14. LXX, *ἀρχάμενος*; so 48, 14 *שכל את ידיו*. See also M. R., § 153. Render, 'Beginning with the eldest, and finishing with the youngest.'

הגביע is a cup shaped like the bell or calix of a flower; cf. Ex. 25, 31, where the word is used of the cup of a flower used in the workmanship of the golden candlestick.

15. "הלוא ידעתם וגו'." *'Did ye not know that a man like me would be certain to practise divination,'* and so at once discover the thief? איש אשר כמני, i.e. one of the wise men of Egypt; cf. Is. 19, 11; Kn.

16. ומה = ובמה, as in Ps. 116, 12.

18. כמוך כפרעה, lit. *'like thee, like Pharaoh,'* i.e. *'for thou art as P.'*; cf. 18, 25. Is. 24, 2. Hos. 4, 9. Ps. 139, 12; and see M. R., § 56. 1. Rem. a; Ges., § 154. 3 f.

21. ואשימה עיני עליו, i.e. take him under my protection; cf. Jer. 39, 12. 40, 4. Ps. 33, 18. 34, 16. LXX, καὶ ἐπιμελοῦμαι αὐτοῦ.

22. ומת. ועוזב . . . ומת. See the note on 33, 13. ומת; cf. the note on 3, 22.

29. וקרהו . . . והורדתם. Cf. on ver. 22.

31. ועתה כבאי introduces the apodosis to ויהיה in ver. 30; and כראותיו is apodosis to ומת.

33. ישב . . . יעל. The jussive is here used in making a request, as in 9, 27. 31, 49, and often; see Driver, § 50 γ; M. R., § 8; Ges., § 127. 3 b.

45.

1. לכל הנצבים עליו. *'Before all those that stood by him,'* lit. *'with regard to all those'* etc. ל as in 17, 20 לישמעאל; cf. the note on that passage.

בהתודע. *'When he made himself known.'* התודע, cf. Num. 12, 6 (all), is the inf. Hithp' of ידע, a verb פ"י, really פ"ו; in the Nif., Hif., and Hof. the waw reappears, הִידַע = הִידַע, הִידַע = הִידַע, הִידַע = הִידַע; but in Hithpa'el the י usually remains, as יען, התיצב, יצב (den.

from יָלַד), התיחש (den. from יָחַש), etc. With התורע, cf. התורה.

4. אֲשֶׁר מִכֶּרְתָּם אֹתִי. See Ges., § 123. 1; M. R., § 156. Rem. c.

5. כִּי לְמַחִיָּה. 'For for the preservation of life,' i. e. for the preservation of your life and that of other people; cf. Ezra 9, 8. 9.

6. זֶה שְׁנָתִים. On this use of זֶה, cf. 27, 36. 31, 38. 43, 10, and see Ges., § 122. 2. Rem. Render, 'Now two years has the famine' etc.

7. וַיִּשְׁלַחנִי is connected only in *thought*, and not *chronologically*, with ver. 6; so ותלד, 36, 14. 46, 18. 25. See Driver, § 76 a.

לָשׂוּם לָכֶם שְׂאִרִית. 'To give you a remnant' etc., i. e. that your descendants may live and your family not be destroyed from off the earth; cf. 2 Sam. 14, 7. Jer. 44, 7. To take שְׂאִרִית as the residue of the corn which the earth has brought forth is unsuitable, as שְׂאִרִית is never used of things.

וּלְהַחֲיוֹת לָכֶם לְפָלִיטָה גְדֹלָה. Del. renders 'to prolong for you life (להחיות=מחיה, Ezra 9, 8 f.), to a great (numerous) deliverance,' i. e. that you may be preserved, and become a numerous body of people, the second ל being the dat. of the product. הַחֲיָה everywhere else is construed with the acc., but, as Del. on Is. 53, 11 shews, verbs in Hif'. are sometimes construed with a dative. Others (Schumann, Wright) take "לפ" as in apposition to לָכֶם, and render, 'to keep you alive, a great body of fugitives.' LXX and Heb.-Sam. strike out the ל before לְפָלִיטָה.

8. לְאֹבַד לַפְרָעָה. Cf. 1 Macc. 11, 32. A title bestowed on the first minister in the kingdom; see Ges., *Thes.*, p. 7. Di., referring to Brugsch, *Gesch.*, 248, 252, 592, says *ab en*

pirāo was, in documents of the nineteenth dynasty, the official title of the first (domestic) minister, and that 'adon of the whole land' occurs in a similar sense in a document of the eighteenth dynasty.

10. בארץ גשן, called in P ארץ רעמסס, 47, 11 (cf. Ex. 12, 37. Num. 33, 5); the LXX also, in 46, 28, render גשן by εἰς γῆν 'Ραμεσσή. גשן must, probably, be sought for on the eastern side of the Nile. From Ex. 2, 3 f. Num. 11, 5 the Israelites seem to have dwelt near the Nile, and there is no reason to suppose that they ever crossed that river, as neither when they enter, nor when they leave Egypt is any mention made of their crossing the Nile. The LXX render גשן here, and 46, 34 Γεσέμ 'Αραβίας, hence we may infer that גשן must have been a portion of lower Egypt, on the right bank of the Nile. This portion of Egypt was regarded by the ancients as Arabia, so that to them Heliopolis and Heroopolis, for example, were situated in Arabia (Her. ii. 15; Strabo, xvii. 1. 21. 30), or ἐν μεθοπλίῳ 'Αραβίας (Ptol. iv. 5. 54); cf. also Ps. 78, 12. 43 ('his [Moses] wonders in the field of Zoan' [Tanis]). Di., p. 411, after citing authorities, says, 'Goshen is the district on the east side of the Pelusian, or rather Tanitic arm of the Nile, north-east of Cairo.' This part of Egypt was considered one of the best portions of the country (47, 6. 11), and was a land well adapted for shepherds (46, 34); see further, Di., p. 411; Del., p. 493. The name גשן was probably Semitic, as it is also found in Josh. 10, 41. 15, 51 as the name of a district and town in southern Canaan.

11. וכלכלתי. The Pilpel of כול; see Ges., § 55. 4; Dav., § 26. 3. Rem. c. The pass. וְכִלְכַּלְתִּי occurs in 1 Kings 20, 27.

פֶּן תֹּרֵשׁ. 'Lest thou be brought to poverty,' Nif. of יִרֵשׁ = רוֹשׁ; so most of the Vss. Another rendering, which is less natural, is 'lest thou be taken possession of,' from יִרֵשׁ *possidēre*, i. e. through poverty became the property of some one else; cf. 47, 19 f.

12. כִּי פִי הַמְדַּבֵּר, lit. 'that my mouth is the one speaking' etc., i. e. 'that it is I myself that speaketh.'

17. טַעֲנוּ 'load,' ἀπαξ λεγόμεν.; cf. 44, 13, where עָמַס occurs.

18. טוֹב וְגו'. 'The best of the land of Egypt,' i. e. its best products; cf. vers. 20. 23, also 24, 10. 2 Kings 8, 9, etc.; so LXX, Vulg., Tuch, Del., Di., Rashi, and others take טוֹב as = 'the best portion,' i. e. Goshen; but this is מִיטֵב, 47, 6. 11.

19. וְאַתָּה צוֹיִתָּהּ וְגו' must mean, 'And thou (Joseph) art charged, do ye (the brethren) this,' which is very harsh. Possibly the text is corrupt. The Syr. inserts after צוֹיִתָּהּ, אֶמַר אֶל-אֶחָיִךְ; while the LXX, σὺ δὲ ἐντείλει, and the Vulg., 'praecipe etiam' etc., read the text צִוֵּה אֶתָּם.

20. Compare the note in 34, 21 for the *casus pendens*, כִּי טוֹב וְגו', taken up by the pronoun הוּא.

22. חֲלָפוֹת שְׂמַלְתָּ, i. e. 'changes of raiment,' costly robes, which would be worn on special occasions, cf. 27, 15; see Judg. 14, 12 f. 19. 2 Kings 5, 5. 22 f. The brothers received a complete outfit, while Benjamin has five times as much, and three hundred shekels besides.

23. כֹּזֵאת 'as follows.' Usually pointed כִּזְאת, and only here with no pretonic ׀.

מוֹן occurs only once again in the O.T., 2 Chron. 11, 23. The word is frequent in Aramaic.

24. אַל תִּרְגֹּז, scarcely 'do not fear,' for such a warning would be superfluous in the case of persons who had already

made the journey more than once, but rather 'do not quarrel,' i. e. do not dispute about your conduct to me; cf. 42, 22, also Prov. 29, 9. Is. 28, 21.

26. וְכִי = 'and that,' introducing the *oratio obliqua*.

וּפָגַל לְבוּ. 'And his heart grew cold.'

27. וַיִּרְאֵהוּ רוּחַ יְעֻקֵּב. . . וַיִּרְאֵהוּ, lit. 'and he saw . . . and the spirit of J. revived;' almost = 'when he saw . . .' etc. (46, 29); cf. Driver, p. 216. וַיִּרְאֵהוּ רוּחַ; cf. Ps. 22, 27 לְבַבְכֶּם וַיִּחַי לְבַבְכֶּם; 69, 33 וַיִּחַי לְבַבְכֶּם לְעַד.

28. רַב. 'It is enough;' so 2 Sam. 24, 16. Num. 16, 3. 7.

46.

3. מִרְדָּה. רָדָה for רָדָה, like רָעָה for רָעָה, Ex. 2, 4; לָדָה for לָדָה, Is. 37, 3; see Ges., § 69. Rem. 1; Stade, § 619 h.

4. וְאֲנִי אֶעֱלֶה גַם. On the inf. Qal and imperf. Hif., see the note on 37, 33. The emphatic inf. abs. usually precedes the finite verb; see Ges., § 131. 3. Rem. 1; M. R., § 37 a; Ewald, § 312 b, who remarks that Qal after Hif. is very rare; cf. Is. 31, 5. The inf. abs. is here further emphasized by גַּם, as in 31, 15 וַיֹּאכַל גַּם אֶכּוֹל.

6. וּמִקְנֵיהֶם, sing. not plural; see the note on 41, 21.

8-27. A list of the family of Jacob who went down into Egypt with him. The names in this list are found again, with several variations, in Num. 26. 1 Chron. 2-8 (cf. also Ex. 6, 14-16), the variations being most numerous in the case of the sons of Benjamin.

Jacob's sons are classified according to his wives, the list falling under four heads: Leah, Zilpah, Rachel, Bilhah. Under

the first head, Leah, come Reuben, with four sons; Simeon, with six; Levi, with three; Judah, with five; Perez and Zerah being regarded as his sons, though they really were his grandsons; Perez has two sons, and as Er and Onan died in Canaan, Judah's sons and grandsons amount to five; Issachar has four sons; Zebulun, three; Leah's daughter Dinah is also mentioned: thus Leah's children and grandchildren amount to 26; and these 26 + Reuben, Simeon, Levi, Judah, Issachar, and Zebulun = 32, and with Jacob himself, 33. Under the second head, Zilpah, come Gad, with seven sons; Asher, with four sons, a daughter (Serah), and two grandsons (7): thus $7 + 7 + 2$ (Gad and Asher) = 16. Under the third head, Rachel, come Joseph and Benjamin; Joseph has two sons, Ephraim and Manasseh; and Benjamin, ten: thus $2 + 2 + 10 = 14$. Under the fourth head, Bilhah, come Dan, with one son; and Naphtali, with four sons: in all, $1 + 4 + 2$ (Dan and Naphtali) = 7. Thus all the family of Jacob, including himself, was $(33 + 16 + 14 + 7)$ 70. The LXX here (ver. 27), cf. Acts 7, 14, make the total number 75, counting (ver. 20) three grandchildren and two great-grandchildren among Joseph's descendants; from 50, 23. Num. 26, 28 ff. 1 Chron. 7, 14 f. The number 70 is mentioned again in Ex. 1, 5. Deut. 10, 22 (LXX in Ex. 75, but in Deut. 70). On the variations in the lists given in this chapter, Num., l. c., and 1 Chron., l. c., cf. the larger commentaries, i. e. Del., p. 487; Di., p. 417 f.; also on the difficulty that arises in the case of Perez, who, being born after the sale of Joseph into Egypt, and before Jacob came to Egypt, had, according to our list, two sons. Thus, as the time between Joseph's sale into Egypt and the coming of Jacob is only twenty-two years, the birth of Perez and his sons must have occurred within twenty-two years, which, of course,

is not impossible, but not very probable. Another difficulty is also discussed by Di. and Del., viz. that Benjamin, the youth (43, 8. 44, 20, etc.), is represented here as the father of ten sons.

15. ואת דינה. If the את is not corrupt, we must render, 'and also Dinah' (governed by ילדה).

20. ויולד ליוסף refers to the object that is implied in בנים, viz. בנים.

27. הבאה. See the note on 18, 21.

28. להורות. 'That he (Joseph) might give him instructions,' or 'direct him,' i.e. that Joseph might instruct Judah, and give Jacob, with his flocks and herds, every facility to enter the land; so Ges., Kn. Del. makes Judah the subj. to להורות, i.e. Judah went before Jacob to shew him the way, which he (Jacob) could find as easily as Judah. The Sam. Ver., LXX, Pesh. apparently read להורות, as inf. Nif. = להראות (which is found in the Heb.-Sam.), or had this word in their text, which reading is accepted by Di., who considers it confirmed by וירא אליו in ver. 29, and renders, 'That he (Joseph) should appear before him (i. e. come to meet him) to Goshen.'

לפניו, i. e. 'before his (Jacob's) arrival.'

29. ויעל, i. e. from the Nile land to Goshen, which lay on higher ground, Di.

עוד = 'again and again;' cf. Ruth 1, 14.

30. הפעם, as in 2, 23. 18, 32. 29, 34.

31. אעלה, possibly used with reference to the ideal, or real high position of Pharaoh's royal residence, Di.; cf. Ges., *Thes.*, 1022.

33. מעשיכם, singular; cf. on 41, 21.

34. כל רעה. Cf. on 4, 2. The Sam. has the pl. רעי.

47.

2. **ומקצה אחיו**. 'Out of the whole number of his brethren;' so 1 Kings 12, 31 **מקצות העם** (not as A.V., 'of the lowest of the people'); Ez. 33, 2 **איש אחד מקציהם**; 19, 4 is different, cf. the note on that passage.

3. **רעה צאן**. On the predicate in the sing., see Ges., § 147 c; M. R., § 133. Di., however, considers that **רעה** is miswritten for **רעי**, comparing 46, 32; Ewald, § 16 b. The Sam. and several codices (Wright) read the plural.

5 and 6. In the LXX text 6 b is continued with *ἡλθον δὲ εἰς Αἴγυπτον πρὸς Ἰωσήφ Ἰακώβ καὶ οἱ υἱοὶ αὐτοῦ καὶ ἤκουσε Φαραὼ βασιλεὺς Αἰγύπτου, καὶ εἶπε Φαραὼ πρὸς Ἰωσήφ λέγων*, then 5 b and 6 a follow.

6. **ארץ מצרים לפניך הוא**. *Casus pendens*; see on 34, 21.

ואם ידעת ויש בם אנשי חיל. 'And if thou knowest that there are capable men among them,' lit. 'and if thou knowest, and there are' etc. On this union of the subordinate clause by waw, see Driver, p. 235, and cf. Job 23, 3 ('*knew so that I might find him*').

אנשי חיל. 'Able or worthy men;' cf. Ex. 18, 21. 25, and 1 Kings 1, 52 (**בן חיל**).

ושמתם, the perf. with waw conv. used in making a suggestion; see on 24, 14.

שרי מקנה. Cf. 1 Sam. 21, 8, where Doeg the Edomite is called **אשר הרעים אשר לשאול**.

7. **ויעמדהו**. Cf. **העמיד** in P with **הציג** in ver. 2.

ויברך, as in 2 Kings 4, 29, used of greeting any one; cf. 2 Sam. 16, 16.

11. רעמסס. Cf. on 45, 10. רעמסס is here the name of the district, so called from the town of the same name mentioned in Ex. 1, 11. 'The designation "land of Ramses" is only found in this passage,' Kn.

12. ויכלכל . . . את אביו . . . לחם. On כלכל with a double acc., see Ewald, § 283 b.

לפי התף, lit. 'according to the little children,' i.e. 'according to their number and wants,' 'little children being mentioned because they would require much food, and also because people would be less willing to see them in want,' Del. לפי as in Lev. 25, 16. 27, 16.

13. ותלה, ἀπαξ λεγόμεν. Imperf. apoc. Qal of להא for לאה; on the form of the imperf. apoc., see Ges., § 75. Rem. 3 b.

14. הנמצא. Cf. הנמצאת, 19, 15.

15. אפס occurs only in this and the next verse in the Pent.; it is also found in Ps. 77, 9. Is. 16, 4. 29, 20 (all).

17. וינהלם. 'And he sustained them.' נהל is only used in this passage in the sense, 'sustain,' 'nourish.' Elsewhere it means 'to lead' or 'guide;' so Is. 40, 11. Ps. 23, 2.

18. "לא נכחד מאדני וגו'". 'We will not hide it from my lord, that if the money is spent, and the cattle we own be my lord's, there is nothing left' etc.; כי אם being taken separately, according to the accentuation. Del. prefers to render them together, 'but,' comparing 2 Sam. 15, 21. 1 Kings 20, 6. 2 Kings 5, 20 (where כי אם is preceded by a protestation), which are not quite parallel to this passage. Others (Kn., Ges.) render כי אם 'but, since,' or 'but, because,' which renderings assign to אם a meaning it can hardly bear. Di., following Kn., renders the words from כי אם down to אדני slightly differently, 'that if our money, and the cattle we own, are

entirely at an end, (and come) to my lord,' comparing for the pregnant construction 14, 15. 42, 28. 43, 33, a rendering that seems somewhat harsh and unnatural. אדני is used here, as in Num. 32, 25. 27. 36, 2, where more than one person is speaking. Del. compares the French '*Monsieur.*'

גויתנו = '*our bodies,*' i.e. '*ourselves,*' גויה being used of living beings, as in Dan. 10, 6. Ez. 1, 11. 23. Neh. 9, 37; elsewhere it is only used of a corpse.

19. Notice that נמות is zeugmatically connected with ישב אהל ומקנה 4, 20 אדמתנו.

גם אנחנו גם . . . גם = '*both . . . and,*' as in ver. 3, 43, 8. 44, 16. 46, 34.

תשם, impf. Qal (intrans.) from שםם; cf. Ges., § 67. Rem. 3; Stade, § 509. 2; see on 16, 4 (ותקל). With this use of שםם, cf. Ez. 12, 19 למען תשם ארצה; 19, 7 ותשם ארץ ומלאה.

21. "וְאֵת הָעָם הָעֵבֶרִי אֶתּוֹ וָגו' usually rendered, '*and the people, he removed them into the towns;*' but such a removal of all the people into the towns would be scarcely possible, and it is very doubtful whether הָעֵבֶרִי can mean this. It is better, if the text is left unchanged, to render, '*and the people he caused to pass over to the towns*' (וְאֵת הָעָם being a *casus pendens*; cf. 13, 15. 21, 13; Driver, § 197. 6; M. R. § 132 a). The meaning being, the people were brought to the towns so that they might be fed from the stores of grain that were there; cf. 41, 48. Tuch interprets the Mass. text as meaning, '*he moved the people from one city into another, throughout the whole land;*' possibly to remove them from the districts in which the land they formerly owned lay. But this would require מְעִיר לְעִיר; cf. 2 Chron. 30, 10. The LXX, καὶ τὸν λαὸν κατεδουλώσατο αὐτῷ εἰς παῖδας, so the Sam. מַעֲבִיר לְעִיר . מַעֲבִיר . מַעֲבִיר . מַעֲבִיר . מַעֲבִיר, and Vulg.

'*Subjecitque eam (omnem terram) Pharaoni, et cunctos populos ejus,*' which point to a reading ואת העם העביר אתו לעבדים (cf. Jer. 17, 4) = '*the people he made serve him (the king) as slaves.*' Di. adopts this reading, following Knobel. Onq. has וַיֵּת עַמָּא אַעְבְּר יְתִיָּה מְקָרִי לְקָרִי, and the Pesh. ܐܠܟܬܐܠܐܡܐ, both = '*and the people, he removed them from town to town,*' a meaning which (see above) the Heb. text cannot bear. Di. remarks, in favour of the rendering of the text adopted by him, that the purchase of the people, corresponding to the purchase of the land, is demanded by the emphatic position of ואת העם; cf. 19 and 23.

22. כִּי חָק. חק as in Prov. 30, 8. 31, 15; Ez. 16, 27.

23. הָא = הֵנָּה occurs only once again in Heb., Ez. 16, 43. It corresponds with the Arab. هَا, Syr. ܗܐ.

וּזְרַעְתֶּם. Cf. on 24, 14.

24. וְאַרְבַּע הִידָת יִהְיֶה לָכֶם. '*And four portions ye shall have.*' וְאַרְבַּע הִידָת must be regarded as object after יִהְיֶה לָכֶם, which is nearly equivalent to '*ye have.*' Cf. Ex. 12, 49 חֻקָּה אַחַת יִהְיֶה לָכֶם; Num. 9, 14 חֻקָּה אַחַת יִהְיֶה לָכֶם; see Ewald, § 295 d; Ges., § 147. Rem. 2. Di. accounts for the sing. here on the ground that the numeral is regarded in much the same way as כָּל.

הַיִּדָּת. See 43, 34.

26. לַפְרָעָה לַחֲמִשׁ. '*For P. with regard to the fifth part.*' It would be less harsh if the text were read לַפְרָעָה חֲמִשׁ, with the Syriac, as an explanation of אַתָּה. The LXX have τῇ Φαραῶ ἀποπεμπτοῦν, as though the text were לַפְ" לַחֲמִשׁ.

27. וַיֵּאחָזוּ. See on 34, 10.

29. שִׁים נָא יָדְךָ תַּחַת יְרֵכִי. See the note of 24, 2.

31. וַיֵּשְׁתַּחוּ יִשְׂרָאֵל עַל רֹאשׁ הַמִּשָּׁה. '*And Israel*

bowed down towards the head of the bed; so Di., Del. The aged patriarch sat upright while speaking with Joseph, and as he was too weak to rise, turned and inclined himself towards the upper end of the bed, and offered up thanks to God that his request was granted; cf. the Vulg., '*adoravit Israel Deum, conversus ad lectuli caput*,' and 1 Kings 1, 47. Tuch renders, '*leant back upon the head of the bed*.' The LXX, Syr., and Itala read הַפִּטָּה as הַפִּטָּה, the LXX being quoted thus in Heb. 11, 21 (ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ), Jacob being represented as bowing over the top of his staff, or, as others suppose, over the staff of Joseph (which he carried as a token of his authority) as a mark of homage to him; cf. 37, 7. But this reading is not so natural as הַפִּטָּה, and a suffix would be required (מִפִּטָּה), which the Vss. express.

48

1. וַיֹּאמֶר לְיוֹסֵף. '*And one told Joseph*' (sc. הָאִמֶּר). The third pers. sing. being here used like the impersonal, '*man sagte*,' '*on dit*,' Ewald, § 294 b; Ges., § 137. 3; M. R., § 123. 2. In 22, 20 we find וַיִּגַּד used; but here the active is employed by the narrator, as וַיֹּאמֶר is not used in this sense; so in ver. 2 וַיִּגַּד, and again וַיֹּאמֶר.

4. הֵנִי מִפְּרֵךְ וְהָרַבִּיתִּךְ. The perf. with waw conv. after a word pointing to the future, as in 7, 4 וּמַחֲיִי . . . מִמָּטִיר; Is. 7, 14 וְקִרְאתָ . . . הָעֵלְמָה הַרָּה; see Driver, § 113. 1; M. R., § 24. 2 a; Ges., § 126. 6 a.

מִפְּרֵךְ. On the part. as *futurum instans*, see on 6, 17.

5. וְעַתָּה שְׁנֵי בָנִים . . . לִי הֵם. On the *casus pendens*, see on 34, 21.

6. וּמוֹלַדְתָּךְ. 'And thy offspring;' מוֹלַדְתָּ, as in Lev. 18, 9. 11.

עַל שֵׁם אַחִיהֶם וְגו'. 'According to the name of their brethren shall they be called in their inheritance,' i. e. their descendants shall dwell among the posterity of Ephraim and Manasseh, and be reckoned as belonging to them, and not as separate tribes.

7. מִכָּל־כֶּתֶף. Everywhere else P calls Mesopotamia אֶרֶם; cf. on 25, 20. Possibly the omission of אֶרֶם is due to a copyist's mistake. The Sam. has אֶרֶם.

8. מָתָה עָלַי. 'Died, to my sorrow.' For this use of עָלַי, cf. Eccl. 2, 17 כִּי רַע עָלַי הַמַּעֲשֶׂה. See also 33, 13 and the note on that passage.

9. כִּבְרַת אֶרֶץ. Cf. the note on 35, 16.

10. בֹּזֵה 'here;' so 38, 21.

11. קָחָם נָא. Ewald, § 253 a, and Stade, § 631 e, compare קָחָם here with בָּצָעָם (Amos 9, 1), the suffix being attached to the word ending in a guttural, the tone being placed on the penult. קָחָם, however, here has no accent at all, as it is connected with נָא by Maqqef, and so deprived of its accent; and the — of קָחָם is consequently shortened into קָחָ: and in Amos l. c. the tone on בָּצָעָם is drawn back on to the penult. to avoid two tone-syllables coming together, the next word being בְּרֹאשׁ.

12. וְאַבְרָהָם. For the pausal seghol, cf. 21, 9 מִצְחָק and the note there; also the frequent וְעָרָם. In Num. 6, 27 we find אֲבָרָהָם in pause, also in ordinary editions in this passage.

13. רָאָה for רְאֹה, like עָשָׂה for עֲשׂוֹת in 31, 28 (see the note on that passage), and עָשָׂה for עֲשׂוֹת, 50, 20.

14. פִּלְלֵתִי. According to Ben Asher in the *Dikduke Hat'a-*

min, ed. Baer and Strack, Leipzig, 1879, § 49, the — in the first person perf. Pi'el is always preserved in pause, except in this word; הִלְבֵּיתִי, Ps. 38, 7; יִהְלִיתִי, Ps. 119, 43, etc.; יִשְׁרֵתִי, Ps. 119, 128.

12. לֹאֲפִיר, as in Num. 22, 31. In 19, 1. 42, 6 we find אֲפִיר alone used after וישתחו and וישתחו respectively.

14. שָׁכַל אֶת יָדָיו. 'Crossing his hands;' the construction is the same as in 44, 12; cf. the note on that passage. This rendering is the same as that of the LXX, Syr., Vulg., and most moderns, and is suitable to the context; cf. ver. 13. Cf. the Arab. شَكَّلَ 'plexuit,' 'ligavit.' Onq. and Saadiah render, 'he made his hands wise,' i.e. 'he placed them so intentionally,' which assigns a doubtful meaning to שָׁכַל (= הִשְׁכִּיל); moreover with this rendering בִּידָיו would be more natural, as Di. points out. With this verse cf. Matt. 19, 13 f. Mark 10, 16, where Christ in blessing lays His hands on those whom He blessed.

15. מְעוּרֵי עַד הַיּוֹם הַזֶּה. This phrase is only found once again in the O. T., viz. Num. 22, 30 מְעוּרֹךְ עַד הַיּוֹם הַזֶּה.

16. וַיִּקְרָא בָהֶם שְׁמִי. Cf. 21, 12 and the note there. 'In them let my name be named,' i.e. 'be made famous through their offspring.' Del. renders, 'On them let my name be called.' עליהם = בָּהֶם, i.e. 'let them be regarded as my children, and sharers of the promises made to me and mine.'

יָרַג. is only found in this passage in the O. T.

17. יָשַׁת. Notice the tense, 'was placing;' Jacob had not *actually* placed his hands on the heads of Ephraim and Manasseh, but was in the act of placing them; cf. Driver, § 39 β. The imperfects with waw conv. give details of Jacob's blessing which have been omitted, though the actual blessing

is given in the preceding verses; cf. 27, 24. 37, 6. 42, 21 ff. 45, 21-24; Driver, § 75 β.

19. מלא הגרים (cf. Is. 31, 4) = המון גוים in 17, 5.

22. ואני נתתי לך שכם אחד על אחיך. 'And I give thee one mountain slope above thy brethren.' שכם = 'shoulder,' then applied to the slope of a mountain, like כתף, Num. 34, 11. Josh. 15, 18. Is. 11, 14; see Ges., *Thes.*, 1407. אחד is *status absolutus* with the vocalisation of the *status constructus*, the shorter pronunciation being sometimes chosen in the flow of speech; see Ewald, § 267 b; Ges., § 116. 6; and cf. Zech. 11, 7 וְאֶחָד קָרָאתִי . . . וְאֶחָד קָרָאתִי; Is. 27, 12 לְאֶחָד אֶחָד. שכם is taken by Onq. and Pesh. in the sense 'portion,' a translation that is too indefinite. לקחתי and נתתי are perhaps best taken with Tuch and Del. as prophetic perfects (see, however, Di., p. 431). The meaning of the promise seems to be that the descendants of Joseph should have a mountain tract, in addition to their other territory. Possibly the word שכם is chosen with reference to the well-known place of that name in the territory of Ephraim; cf. the LXX rendering, *Σίκιμα ἐξαιρέτων*, and John 4, 5. Tuch and others consider that שכם אחד means that two portions of territory should be assigned to Ephraim and Manasseh (cf. ver. 5), as contrasted with the one portion that the other tribes were to receive. But שכם אחד can hardly mean 'one portion,' unless the rendering of Onq. and the Pesh. be adopted, which, as was remarked above, does not adequately represent the Hebrew words. A portion of land would embrace more than one 'mountain slope.'

בחרבי ובקשתי are curiously rendered in some texts, cf. Onq. בְּצִלִּיתִי וּבִבְעִיתִי 'with my prayer and entreaty' (Berliner's text follows the Mass. text, see the notes in his edition,

part ii, p. 17). Another curious paraphrase is proposed by Hieron. (*Quaest.*, ed. Lagarde, p. 66), 'dabo tibi Sicimam, quam emi in fortitudine mea, hoc est in pecunia quam multo labore et sudore quaesivi.' In his translation, however, he follows the Heb. text.

49.

In this chapter is contained the so-called 'Blessing of Jacob,' a name which owes its origin to ver. 28, which however probably belongs, not to the 'Blessing,' but the following narrative, and was derived from a different document. This designation cannot be regarded as a suitable one, as in point of fact only two of the tribes are really blessed, viz. Judah and Joseph, the utterances of the patriarch in the case of Reuben, Simeon, and Levi being full of reproach, and a future predicted for them the reverse of prosperous. It would be better designated by the title Del. gives it, 'The prophetic sayings of Jacob concerning the Twelve.' The six sons of Leah are first mentioned, then Bilhah's eldest son, Zilpah's two sons (the eldest first), Bilhah's second son, and Rachel's two sons, Joseph the eldest first. The order in which they occur is partly that in which they were born, and partly that in which the territories represented by them geographically stand, starting from the south of Canaan and going northwards (Ewald, *Hist.*³, ii. p. 435; Eng. trans., ii. p. 308). Thus the four elder sons come first, Reuben, Simeon, Levi, Judah; but then the order of birth is abandoned, and Leah's other two sons, Zebulon (Jacob's tenth son) and Issachar (Jacob's ninth son), are inserted, Zebulon being placed before Issachar, as the future that Jacob predicts for him is more prosperous and honourable than that of Issachar (Di.). Cf. Deut. 33, 18,

where Zebulon and Issachar come together, but Zebulon first, as here. The four last sons are cited according to their geographical position; Benjamin, Joseph, Naphtali, Asher (from south to north), Joseph and Benjamin also being in the proper order of their birth. Dan is probably placed after Issachar, as being the first son of Jacob by his wives' hand-maidens (in order of birth he follows Judah, but as the order of birth is abandoned to enumerate Leah's six sons, Dan, the fifth, is mentioned first, after the six sons of Leah). Gad would then be placed after Dan, and before Naphtali, who was born before him, so as not to disturb the geographical arrangement—Benjamin, Joseph, Naphtali, Asher—and possibly to keep Zilpah's two sons together. In Deut. 33, the 'Blessing of Moses,'—which has many points of contact with this chapter, both in the figures it employs and the language used,—the order is varied; viz. Reuben, Judah, Levi (whose blessing contrasts strangely with Jacob's words in ver. 5), Benjamin, Joseph (Ephraim and Manasseh are mentioned by name), Zebulon, Issachar, Gad, Dan, Naphtali, Asher, while Simeon in the text as we now have it is not mentioned at all.

The language of this chapter should be noticed. In its elevated tone, in vigour and force, and in the numerous figurative expressions employed, it surpasses the other poetical passages in Genesis (9, 25 ff. 14, 19 ff. 24, 66. 25, 23. 27, 27 ff. 39 f.). Many of the expressions employed are rare, and unusual in the later stages of the language, e. g. פָּחַז (*ḥpax ley.*) and הוֹתִיר, ver. 4; מְכָרָה, ver. 5 (a *ḥpax ley.* of uncertain meaning); מַחֲקֵק, ver. 10 (occurring again (in the poetical fragment) Num. 21, 18. Deut. 33, 21. Judg. 5, 14. Ps. 60, 9); סוֹת, ver. 11 (*ḥpax ley.*); חִבְלִילִי, ver. 12 (*ḥpax ley.*); מִשְׁפָּתִים, ver. 14 (only found once again, Judg. 5, 16); שְׂפִיפִן, ver. 17 (*ḥpax ley.*); שְׁלוֹחַ, ver. 21 (only used thus in this passage);

פרת, ver. 22 (observe the archaic fem. ending), only in this passage for פָּרָה; רָבוּ, ver. 23 (רַב is perhaps found again in Ps. 18, 15 בָּרָקִים רַב, see the note on this verse); וְתָשָׁב... קִשְׁתּוֹ, ver. 24, etc.; also the archaic ending י (the old binding vowel) in לָנֶפֶן אִמְרֵי, אִמְרֵי בָנֵי אֲתָנּוּ; the suffix הֵ for י, in עִירָה and סוּתָה, and possibly in שִׁילָה (cf. the note on this word); the poetical עָלִי for עָל; כְּבוֹד, poetical for נֶפֶשׁ, with which it is here parallel, ver. 6; אִמְרֵי, ver. 21, poetical for דְּבָרֵי; the poetical יָדֵי זְרָעֵי, ver. 24, etc. Probably this chapter is the oldest portion of the book of Genesis, being incorporated into one of the original documents, out of which the present book grew, from a still older source. On the special literature of this chapter, see Tuch, p. 479 f., and Di., p. 435 f.

1. יִקְרָא אֶתְכֶם. קרא = קרה, as in 42, 4; cf. the note on that passage.

בְּאַחֲרֵית הַיָּמִים. 'In days to come,' lit. 'in the end of days.' אַחֲרֵית is used here as in Num. 24, 14. Deut. 4, 30. Jer. 23, 20, etc., denoting the end of the period which the prophet sees, or which he has in view. The LXX have ἐπ' ἐσχάτῳ τῶν ἡμερῶν; cf. Heb. 1, 1 and 1 Pet. 1, 20 (ἐπ' ἐσχάτῳ τῶν χρόνων); Syr. حَسْبُ يَوْمِ الْمَوْتِ; Onq. בְּסוֹף יוֹמֵי; Vulg. 'in diebus novissimis.' The formula is also common in prophecy in a somewhat different sense, e. g. Hos. 3, 5. Mic. 4, 1. Ez. 38, 16.

2. 'Gather yourselves and hear, sons of Jacob;

And hearken unto Israel your father.

3. Reuben—my firstborn art thou, my strength and the firstfruits of my vigour.

Excelling in dignity and excelling in might.

Boiling over like water, excel not thou;

For thou didst go up to thy father's bed:

There thou didst pollute it; he went up to my couch!

Reuben, Jacob's firstborn, excels his brethren in dignity and power, but loses his privileges through his sin. In the post-Mosaic time the tribe of Reuben sinks into obscurity. With the exception of one successful campaign against the Hagarenes (1 Chron. 5, 8-10), nothing more is known of the doings of this tribe.

בכרי אתה might be rendered, '*my firstborn, thou,*' regarding **אתה** as a vocative; the rendering given above is, however, better.

כחי = '*my manly strength.*' **און, אוני**, as in Deut. 21, 17. Ps. 78, 51. 105, 36, of genital power. LXX, *σὺ ἰσχύς μου καὶ ἀρχὴ τέκνων μου*; Vulg. '*et principium doloris mei*' (as though **און** were **און**), following (as often) Aq. *κεφάλαιον λύπης μου*, and Symm. *ἀρχὴ ὀδύνης μου*.

יתר שאת ויתר עז, lit. '*excellence of dignity and excellence of power,*' **יתר** both times being abstract for concrete. **שאת** as in Ps. 62, 5. Job 13, 11. 31, 23. Hab. 1, 7. **עז** not an adj. but pausal form of **עז**, see on 43, 14; so **יתר** in ver. 27 in pause for **יתר**. The LXX render *σκληρὸς φέρεσθαι, καὶ σκληρὸς αὐθάδης*, while Onq. renders as follows: **לָךְ יְהִי חֵן לְמִסְבַּח תְּלִיתָהּ חוֹלְקִין בְּכוֹרֹתָא פְּהוֹנְתָא וּמַלְכוּתָא** '*for thee it was provided to receive three portions, the right of firstborn, priesthood, and the kingdom,*' in accordance with the Jewish tradition, which assigned these three privileges to Reuben as the firstborn.

4. **כמים פחו**, lit. '*a bubbling over like water.*' The root **פחו** in Arabic (**فخر** I, V) = '*to boast;*' in Aramaic the subs. **ܦܚܐ** occurs in the Pesh. Vers., 2 Cor. 12, 21. Eph. 4, 19 = *ἀσελγεία*. The root properly = '*to exceed bounds, be inordinate;*' LXX well, *ἐξέβρισας*. Only the comparison gives the idea of *boiling* or *bubbling*. **פחו**, like **יתר** in the preceding

verse, is abstract for concrete; cf. Ewald, § 296 b; Driver, § 189. Obs. The words may be taken as vocative, or (with Del.) as a descriptive apposition to the subject רֵאוּבֵן. The Heb.-Sam. has פָּחֲזָה, and the other Vss. render as though פָּחֲזָה stood instead of פָּחֲזָה; but it is not necessary to suppose that the text they translated from actually had the second pers. of the verb, their renderings are probably chosen to express פָּחֲזָה with greater clearness. פָּחֲזָה, part. of פָּחֲזָה, occurs twice in the O. T., Judg. 9, 4. Zeph. 3, 4; in the sense of 'wanton' in Judg. l. c., and 'boasting' in Zeph. l. c., of false prophets.

אֵל תוֹתֵר, i. e. with reference to the יֵתֵר mentioned in ver. 3. Render, 'Do not thou excel' (the jussive, with a negative, expressing a desire or wish, Driver, § 50 γ), i. e. 'mayest thou lose the privileges that belong to thee as firstborn,' viz. those mentioned in ver. 3. LXX, μὴ ἐκξέσῃς (cf. Lagarde's *Genesis Graece*, p. 202, notes), which Geiger, *Urschrift*, p. 373, regards, not as indicating a different reading, but as a paraphrase on the part of the LXX, who refer תוֹתֵר back to פָּחֲזָה, the paraphrase being due to a desire to mitigate the effects of Reuben's sin. The Syriac has ܐܠܐ ܠܦܚܐ, reading the text as תִּתֵּר.

כִּי עֲלִית מִשְׁכְּבֵי אֲבִיךָ. is here construed with the acc., as in Num. 13, 17 וְעִלְתֶּם אֶת הָהָר. Di. explains the plural as meaning a double bed; Del. explains it by Ges., § 108. 2 (nouns denoting extension of *space* or *time*, used in the plural). With the plural here, יִצְעֵי אֲבִי of 1 Chron. 5, 1 may be compared, Reuben also being referred to.

יִצְעֵי עֲלֵה. These words are addressed, in astonishment at Reuben's sin, by Jacob to his other sons; therefore the third pers.; cf. Is. 42, 20. 51, 18. 52, 14. The LXX, Pesh.,

Onq. render as though the text had עֲלִיתָ, possibly an attempt to amend the Heb. text, which is not necessary, while the Vulg. leaves עֲלָה untranslated, and makes יִצְעִי the obj. of חָלַלָה. Geiger, *Urschrift*, p. 374, supposes that these words were not the real text, but that יִצְעִי בְּלִהָה was written originally, which afterwards was changed into עֲלָה, as being too clear. He objects to our present text because everywhere else יִצּוּעַ is used in the plural, and only in this passage in the singular. Di. describes his emendation, which is very needless, as 'the purest prose.' Ewald, *History*³, i. p. 535, Eng. trans., i. p. 373, foot-note, renders, '*my couch of highness*,' '*my lofty couch*,' pointing עֲלָה as עֲלָה = 'a step,' a rendering that can scarcely be justified. In 1 Chron. i. c. the right of firstborn, which Reuben lost, is given to Joseph, while Judah received his (Reuben's) privilege of royalty. In Deut. 33, 6 Reuben's blessing is as follows: יַחֲיֵי רֵאוּבֵן וְאֵל יָמָת יִהְיֶה מִתּוֹ מִסְפָּר *'Let R. live and not die, yet let his men be few.'*

5-7. 'Simeon and Levi are brethren;

Weapons of violence are their shepherds' staves.

Into their council, let not my soul come;

With their assembly, let not my honour be united;

For in their anger they slew men,

And in their wantonness houghed oxen.

Cursed be their anger, for it was fierce;

And their wrath, for it was cruel:

I will divide them in Jacob,

And scatter them in Israel.'

5. שְׁמַעוֹן וְלֵוִי, either predicate or in apposition to אחים. Simeon and Levi are brothers, not only as sons of the same parents, but as being alike in their dispositions.

מִנְרַתֵּיהֶם. The meaning of this word, which only

occurs in this passage, is very uncertain. (1) It is commonly rendered '*sword*,' a meaning which was first hinted at by the Jews, who compared מַכְרָה fancifully with the Greek μάχαρα; see Bereshith Rabba, c. 99 יוני לשון קורין לחרבות מכירין ויש אומרים מברותיהן הוא מכירין פי' קורין לחרבות מכירין ויש אומרים מברותיהן מברותיהם. אמר רבי יוחנן לשון יוני מברותיהם. *Rabbi Johanan says the word מברות is a Greek word, as they (the Greeks) call swords מכירין (μάχαραι).* Others think that מברות = מבורות, comparing Ez. 16, 3.' Del. also assigns the meaning '*sword*' to מַכְרָה, deriving it from פור, or rather פָּרַר = פור (after the analogy of מְאָרָה, מְגִרָה, מְקִרָה), which has the meaning '*to dig*' or '*pierce*.' Hieron. and Rashi also render '*sword*;' see Ges., *Thes.*, p. 672. (2) Tuch assigns to the word the meaning '*plot*' or '*contrivance*,' lit. '*windings*,' from כר = '*to wind*,' but, as Del. points out, כר does not mean '*to wind*,' but '*to be round*;' while L. de Dieu and Maurer also render '*plots*,' but get this meaning from מכר = mākārā in Ethiopic and مَكَّر in Arabic, '*to plan*,' '*contrive*.' We must then, however, point the form מְכַרְתֵּיהֶם, not מְכִרְתֵּיהֶם; see Ewald, § 260 a. (3) Kn., Boettcher, § 791 (though he adheres to the Mass. pointing), and others render, '*marriage contracts*,' as though מכר = the Syriac مَحَض 'desponsavit'; מכר, however, means '*to sell*,' and if מכר can = مَحَض (which in Heb. would usually be rendered by מוהר), as مَحَض is always used of 'the wooer' or 'suitor' (Del.), (see, however, Payne Smith, *Thesaurus Syriacus*, col. 2107), the reference to Dinah's brethren would be hardly suitable—though the next verse certainly refers to the incident narrated in chap. 34—and '*marriage contracts*' could scarcely be called כְּלִים. Knobel alters the reading into מְכִרְתֵּיהֶם. (4) Di. derives the word from כר '*to be round*,' and says it means a '*round curved instrument*,' perhaps a '*curved knife*' or '*sickle*.'

Ewald, *Hist.*³, ii. p. 493, Eng. trans., ii. p. 349, and Wellhausen, *History of Israel*, Eng. trans., p. 144, render (also from כָּרַר), 'shepherds' staves,' or as we should say in English, 'shepherds' crooks,' which perhaps is the most suitable rendering. The LXX have συνετέλεσαν ἀδικίαν ἐξ αἰρέσεως αὐτῶν, as though the text were פָּלוּ חַמִּים מִכְרוֹתֵיהֶם 'they ended the violence of their nature;' so Geiger translates, *Urschrift*, p. 374 f., regarding this translation of the LXX as intended to tone down the violence of Simeon and Levi's conduct. The Syriac has ܩܕܐܬܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ 'instruments of violence from their nature;' possibly they connected מְכֻרָה with מְבוֹרָה 'birth,' 'descent.' Onq. renders גִּבְרִין בְּאֶרֶץ חֹתְבוֹתָהֶן עָבְדוּ גִבְרָא 'mighty men, in the land they dwelt in they did a mighty deed,' as though מְכֻרָתֵיהֶם = מְגֻרֵיהֶם; so Kimchi and the A.V., who supply 'in,' which is wanting in the Heb. text. Onq.'s rendering seems an endeavour to transform Simeon and Levi's cruel deed into a noble one. The Vulg. gives 'vasa iniquitatis bellantia.'

6. The first portion of this verse is rendered as follows in the A.V. and A.V. R.: 'O my soul, come not thou into their secret (A.V. R. "council," marg. "secret"); unto their assembly, mine honour (A.V. R. "my glory"), be not thou united,' taking תָּבֵא and תָּחַר as second pers. sing. masc. (though נָפִישׁ is more commonly fem.), and נָפִישׁ and כְּבֹדִי as vocatives. The rendering given above is that adopted by Di. and Del.

תָּחַר is imperf. Qal of יָחַר. The Heb.-Sam. reads אל יחר.

כְּבֹדִי, 'my honour' or 'glory,' is rhythmically interchanged with נָפִישׁ here. In Ps. 7, 6 כְּבֹדִי is parallel to נָפִישׁ, and in Ps. 16, 9. 108, 2 to לָבִי; cf. also Ps. 30, 13. 57, 9, where it is used in the sense of נָפִישׁ. כְּבֹד is here fem. by Ewald,

§ 174 b (names of invisible active powers are fem.; so נפש is usually fem., and כבדי being parallel to it, is also regarded as fem.). The LXX render אל תחד כבדי with ἢ ἐπίσαι τὰ ἡπαρά μου, as though the text were אֱלֹהִים כְּבִדִי; see Geiger, *Urschrift*, p. 319, who regards the rendering of the LXX as intentional, to avoid the possibility of confounding the human כבד (Doxa) with the divine, the word כבד, when equivalent to נפש, having 'both the idea of divine majesty and the idea of the higher human nature.'

איש may be either collective—cf. the rendering given above—or the sing. may be used poetically for the plural.

וברצנם. 'In their wanton wrath.' רצון, here parallel to אף, means 'unrestrained passion;' cf. Esther 9, 5 ויעשו כרצונם.

עקרו שור. 'They houghed oxen,' i. e. severed the sinews of the thigh and so rendered the animals useless; so LXX, ἐνευροκόπησαν ταύρων; cf. Josh. 11, 6. 9. 2 Sam. 8, 4. Onq., Pesh., Aq., Symm., Hieron., Vulg., and A.V. (but not A.V. R.) take שור as שיר, and render, 'a wall' (this reading, according to Wright, being found in three MSS.), pointing עָקְרוּ, עָקְרוּ (cf. Zeph. 2, 4), and taking עָקְרוּ in the sense, 'they destroyed,' a meaning of the root which is common in Aramaic. Kn. points out that in 34, 28 f. Jacob's sons carried off the cattle as spoil, and Di., p. 439, suggests that the rendering 'wall' may have been adopted to avoid a discrepancy in the narrative here and in chap. 34. Schumann and others consider that שור refers to שכם, the son of חמור, comparing Ps. 68, 31. Deut. 33, 17, also Ps. 22, 13. Is. 14, 9, but this reference to שכם is very doubtful, and seems hardly justified by the passages cited in its defence.

7. עָז is the pausal form of עֹז; so הִי pausal form of הִי, 25, 7, and דָּק pausal form of דֶּק, Ex. 32, 20.

כִּי קִשְׁתָּה . . . כִּי עֹז. Cf. a similar change in Song of Songs 8, 6 כִּי עֹזָה כִּמּוֹת אֲהַבָּה קִשָּׁה בְּשֹׂאֵל קִנְיָה.

The Heb.-Sam. text has אָדִיר for אָרִיר, and וְהִבְרָתֶם for וְעִבְרָתֶם, probably an intentional change, so that Jacob should not be represented as cursing them. The Sam. Version renders in the same way as the Heb.-Sam. text; cf. Targ. Ps.-Jon.

In Deut. 33, 8 f. Levi's blessing is entirely different in its tone from the severe language used by Jacob in this chapter; while Simeon is not mentioned in Deut. 33, at least in our present text.

The Simeonites received as their portion several cities in the נֶגֶב, i. e. the southern portion of Palestine, in the midst of the territory of Judah (cf. Josh. 15, 26-32. 42 with Josh. 19, 1-9. 1 Chron. 4, 28-32); while Levi, according to Num. 35. Josh. 21, receives no special portion of territory, but has forty-eight cities assigned to him to dwell in by the other tribes.

8-12. *'Judah, thou, may thy brethren praise thee :*

May thy hand be on the neck of thy foes ;

May thy father's sons bow down to thee.

A lion's whelp is Judah ;

From the prey, my son, art thou gone up ;

He couched, he lay down like a lion,

And like a lioness ; who can rouse him ?

The marshall's staff shall not depart from Judah,

Nor the leader's staff from between his feet,

Until he come to Shiloh ;

And may the obedience of the peoples be his.

Binding to the vine his foal,

*And to the Sorek vine his ass's colt :
 He washes in wine his garments ;
 And in the blood of grapes his raiment :
 Dark are his eyes with wine,
 And white his teeth with milk.'*

8. The *name* here suggests the form of the blessing ; cf. 29, 35, as though it were, '*Praise . . . thy brethren shall praise thee.*'

אתה prefixed as a nom. abs., like אנכי in 24, 27 ; cf. the note on that passage, also Ewald, § 309 b ; Ges., § 145. 2.

"וְאָחָז בַּעֲרָפִי וַיַּצְפֹּצֵנִי Cf. Job 16, 12 יֶדְךָ בַּעֲרָפִי וְגו'.

בְּנֵי אֲבִיךָ. Not אחיך or בני אמך, but בני אביך ; for all Jacob's sons—not only those Leah bore him—shall praise Judah.

9. גֹּר אֲרִיָּה יְהוּדָה. The comparison with a lion is not uncommon ; see Deut. 33, 20 (where Gad is compared with a lioness), and 22 (where Dan is spoken of as a lion's whelp) ; cf. also Num. 23, 24. 24, 9 (which bears a striking resemblance to this passage, כִּרְעָה שֶׁכֶּבֶת בְּאֵרִי וּבִלְבָּאִי מִי יִקְמָנוּ), Mic. 5, 7.

מִטְרָף בְּנֵי עֲלִית. '*From the prey, my son, art thou gone up,*' i.e. Judah is like a lion reascending to the mountain (cf. Song of Songs 4, 8) after having devoured his prey. LXX render עלית with ἀνέβης, and מִטְרָף with ἐκ βλαστοῦ, taking it as in Ez. 17, 9 כָּל-טִרְפֵּי צִמְחָה '*all its fresh springing leaves.*' עלה Hif. is found in Ez. 19, 3, meaning '*to bring up* (of a lion) ;' but as עלה is generally only used of vegetation in the sense to '*grow up,*' the rendering, '*From the prey, my son, art thou gone up,*' is preferable. If Judah were compared to a lion growing up, the addition of בְּאֵרִי וּבִלְבָּאִי would be hardly necessary.

כלביא. The lioness, defending her young, is fiercer than the lion (Herod. iii. 108).

לא יסור . . . עמים 10. The rendering given above is that adopted by Di. and Del.; but as will be shewn below it cannot be regarded as satisfactory. First of all let us examine the rendering of the A.V. and A.V.R., 'until Shiloh come.' ¹שִׁלָּה is here taken as a personal name, possibly meaning 'peaceful,' or 'peace-bringer.' But, as is generally admitted (see Professor Driver, in the *Cambridge Journal of Philology*, xiv. 2, and in *The Expositor*, July, 1885), there are serious philological difficulties in the way of this view. As pointed in our present texts, the ending ה must either stand for the suffix of the third pers. masc. sing., or mark the word as a pr. n.; cf. יתרו, ערו, דורו, שלמה, etc. From these examples the word might, as far as its form goes, be a personal pr. n. If it be a pr. n., it must obviously, in a passage like the present, have some special significance. שִׁלָּה apparently must be connected with שָׁלָה, which denotes 'to be at ease,' or 'quiet.' The only exact parallel is גִּלָּה, the name of a place. But neither גִּלָּה nor שִׁלָּה can be derived from גָּלָה and שָׁלָה respectively, after the analogy of בִּישׁוּר, קִיטוּר; for—as Tuch argues, and Del. allows—they would, if derived from ל"ה verbs, following analogy, be שִׁלּוּי and גִּלּוּי. But the Gentile names גִּילּוֹנִי and שִׁילּוֹנִי (2 Sam. 15, 12. 1 Kings 11, 29) shew that שִׁילָּה and גִּילָּה are really apocopated from שִׁילּוֹן and גִּילּוֹן, and have to be regarded as coming from the roots שׁוּל* or שִׁיל, and

¹ The word שִׁלָּה is pointed שִׁילָּה, שָׁלָה, and שִׁלּוּ. The first punctuation with the *scriptio plena*, being of a later date than שִׁלָּה, שִׁלּוּ, is only found a few times. It is worthy of notice that the *scriptio plena* is not found on the Moabite stone, nor do the Versions have it in שִׁלָּה.

*גִּיל or גִּילָה. Further, if שִׁילָה could possibly be derived from שָׁלָה, 'שָׁלָה' is not a full and significant word like שָׁלֵם (Zech. 9, 10); at the most it denotes *mere* rest (Ps. 122, 6. 7), and is often associated with the idea of careless worldly ease (e. g. Job 12, 6. Ez. 16, 49). So the rendering, '*peaceful one*,' or '*peace-bringer*,' can hardly be got out of the root שָׁלָה. Further, there is no allusion in any other part of the O. T. to *Shiloh* as a personal name. Del. and Di. adopt the rendering given in the translation of vers. 8-12, above, arguing that the philological difficulty just mentioned, the absence of any allusion in subsequent parts of the O. T. to *Shiloh* as a personal name, and the fact that שִׁילָה everywhere else in the O. T. is the name of a place, favour the rendering, '*until he come to Shiloh*;' cf. 1 Sam. 4, 12 וַיָּבֹא שָׁלָה '*he came to Shiloh*.' They then, following the course of history, suppose that the prophecy was fulfilled in Josh. 18, 1, where the settlement of the land is described, pointing out that at an early date pre-eminence was assigned to Judah,—e. g. Num. 10, 14, the tribe marched first in the wilderness; Judg. 1, 2, advanced first to battle (cf. Judg. 20, 18); Josh. 15, was the first to receive its share when the land was divided,—and urge that the arrival of the Israelites at *Shiloh* was really a turning-point in their history,—the period of wandering was ended, the period of rest began,—a turning-point of sufficient importance to be noticed in the blessing; cf. Josh. 21, 42. 22, 4. The position Judah had gained was in subsequent years confirmed; the 'obedience of the peoples' was realised in the victories of David (2 Sam. 8), while it also included the ideal relation of Israel to the heathen, which is more distinctly spoken of by the prophets. The Messianic idea is thus not excluded in this view, though it cannot be attached to the word *Shiloh*. This view is also adopted by Herder (*Vom*

Geist der Hebr. Poesie, ii. 6); Ewald, *Jahrbücher*, ii. 51; *Hist.*, ii. 283 f. (Eng. trans.), and others. It is objected to by Schultz (*Alttest. Theologie*, 1878, pp. 668–672), Cheyne (*Isaiah*, vol. ii [eds. 1, 2], Essay iv), and by Professor Driver, who points out that Judah is represented as possessing not only supremacy, but royalty; for שָׁבַט standing in ver. 10 alone, without any qualification, suggests rather a *sceptre* than a ‘commander’s staff’ (in Judg. 5, 14 שָׁבַט סֵפֶר may = ‘a commander’s staff’; cf. הַסֵּפֶר in 2 Kings 25, 19, but here שָׁבַט has no such qualification). The מַחֲקֵק מִבֵּין רָגְלָיו represents rather a king sitting on his throne than a commander on active service, and the view that Judah will have not only supremacy, but royalty, is confirmed by a comparison of 8 b with 37, 7. Judah, too, enjoyed no royal power till long after Josh. 18, the passages in Num. and Josh. attributing only supremacy, not royalty, to him; and if שָׁבַט can bear the meaning assigned to it by Di. and Del., the context contains indications that the picture is one of royalty, and not mere supremacy; see further, Driver, l.c.

As Professor Driver has shewn in his two articles already referred to, the word שִׁלֹה is first connected with the Messiah in a passage in the Talmud, *Sanh.* 98 b, where the pupils of Rabbi Shila compliment their master by connecting his name with a title of the Messiah, calling him ‘Shiloh,’ on the ground of the present passage. The versions, as will be seen, have not interpreted it in this way, and it is doubtful whether the rendering, ‘until Shiloh come,’ appears at all before the sixteenth century. The LXX render the verse, Οὐκ ἐκλείψει ἄρχων ἐξ Ἰούδα, καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἕως ἐὰν ἔλθῃ τὰ ἀποκείμενα αὐτῷ· καὶ αὐτὸς προσδοκία ἐθνῶν. Variants are φ’ ἀπόκειται; so Ignatius, Irenaeus, Tertullian, Leo, Ambrosius, and Theodoret; see Lagarde, *Gen. Graece*, p. 203: δ

descendants, 'for ever,' and 'Messiah' are insertions, and שלה is taken as שְׁלָה, following the construction of ᾧ ἀπόκειται, 'kingdom' being inserted after it. For traces of a various reading in Onq., see Berliner, *Targum Onk.*, ii. p. 18. The Targ. Jerus. is substantially the same as Onqelos; but the Targ. Ps.-Jon. takes שלה as זַעִיר בְּנוֹתָי מְשִׁיחָא = 'King Messiah, his youngest son,' שִׁלְחָהּ being connected with שְׁלִיחָהּ, Deut. 28, 57, where Onq. has זַעִיר בְּנֵהָא 'her youngest son,' and Rashi בָּנִים הַקְטַנִּים. This interpretation afterwards found considerable favour, and is perhaps embodied in the Massoretic punctuation שְׁלִיחָה (= 'his son'). The Old Latin has 'donec veniant quae reposita sunt ei,' with the variants 'donec veniat cui repositum est' (or 'cui reposita sunt'); cf. the LXX translations. The Vulgate has 'donec veniat qui mittendus est,' reading שלה as though it were שְׁלִיחָה. The Sam. Vers. has דגל דגל for רגליו 'his ranks.' The Heb.-Sam. has מבין דגליו 'from between his banners,' דגל for רגל. It retains the word שִׁלְחָה, and renders מחקק 'leader' with the LXX (ἡγούμενος) and Vulg. ('dux').

Thus it will be seen that most of the versions took שלה as שְׁלָה, which would be a poetical equivalent of אֲשֶׁר לוֹ (see above, on the LXX translation); the sentence being then rendered, (1) 'until there come that which (or he that) is his,' or (2) 'until there come he to whom (or he whose) is.' In the second case the sentence is without a subject, and requires some word, e. g. הוּא or יְהִיָּה, referring back to שָׁבַט, or some expression denoting 'dominion;' cf. the renderings of Onq. and (possibly) the Pesh. The suffix הָ for וֹ does not occur with ל elsewhere; but בָּהּ is only found once (Jer. 17, 24), and we have סִימָתָהּ and עִירָהּ in ver. 11. Possibly Ez. 21, 32 מִן הַמִּשְׁפָּט עַד בָּא אֲשֶׁר לוֹ הַמִּשְׁפָּט may be a reference to this passage; if so, it favours the punctuation adopted by most of the Vss. As

may be seen from the extracts given by Professor Driver, the rendering of the Targ. Ps.-Jon. (*his son*) is adopted by Yepheth Ben Ali (c. 950-990), Abulwalid (11th cent.), David Kimchi (d. 1235), etc. If שׂיל means '*son*' in this verse, it is the only passage in the O. T. where the word occurs. The verse was interpreted in ancient times, by both Christian and Jewish writers, as Messianic; but this Messianic idea was derived, not from the word שׂלה, but from the context of the verse, especially from the promise of supremacy and success which is held out to Judah.

Other renderings of the passage that have been proposed are: (1) '*So long as one comes (=people come) to Shiloh,*' i. e. as long as the worship at Shiloh is continued shall Judah retain his supremacy, i. e. for ever; so Tuch and others, comparing the use of עַד שׁ in Song of Songs 1, 12 = '*as long as.*' (2) Reading לֵה (וִי)שׁ(ם) or עַד כִּי יבֹא (וִי)שׁ(ח). This is the reading suggested by Prof. Cheyne (*Isaiah*, ii. Essay iv), who thinks that the LXX rendering presupposes a fuller text than שׂלה. The rendering with this reading would be, '*for whom it (the dominion) is appointed.*' Cf. Judg. 5, 14 מִנִּי שׁ בְּעַמְלֹק 'out of Ephraim [came down] they whose root is in A.' (3) '*Till he come to that which is his,*' or '*his own;*' cf. Deut. 33, 7, the rendering adopted by C. von Orelli, *O. T. Prophecy*, § 15; see further, Di., Del., and Tuch in their commentaries, Professor Driver, l. c., and the various authorities cited by them¹.

שׁבֹט. In the rendering adopted by Del., Di., and others, שׁבֹט means '*the leader's*' or '*commander's staff.*' In Judg. 5,

¹ See also the two articles by the Dean of Peterborough in *The Churchman*, Oct. and Dec., 1886, who, after pointing out the difficulties of the rendering '*till Shiloh come,*' adopts the rendering of Kurtz and Oehler, *Theology of the O. T.*, § 229, '*until he come to rest or tranquillity.*'

14 it certainly has this meaning, but in that passage it is qualified by ספר. Di. remarks that the term שבט is not exclusively applied to a king, and points out that it is used here, as מחקק in Ps. 60, 9. Num. 21, 18, of the leader's or chief's staff. מחקק, Di. and Del. '*leader's staff*;' cf. מחקק in Num. 21, 18. Ps. 60, 9 (Del.). If the view, defended by Professor Driver, be adopted, as שבט must then mean '*sceptre*,' מחקק must in the parallel clause = '*ruler's staff*.' The Syriac has **ܡܚܩܩ**, which perhaps favours the rendering '*law-giver*,' and which could be applied to a '*leader*' or '*ruler*;' LXX ἡγούμενος; Onq., Targ. Ps.-Jon. (of actual '*scribes*' [teachers of law]), Jer. Targ. '*scribe*;' Vulg. '*dux*;' Sam. Ver. **צַבִּי** = '*leader*;' all (excepting perhaps the Targums) renderings that could be used of a commander or a king. The meaning of מחקק must be similar to that assigned to שבט, whether שבט be rendered '*sceptre*' or '*leader's staff*,' as the two portions of the verse are parallel.

מבין רגליו. '*From between his feet*,' the picture representing the leader with his staff of office between his feet (Di., who compares the figures on the old Persian and Assyrian monuments), or the king on his throne, with the sceptre between his feet. The meaning, '*from among his descendants*,' is favoured by the LXX, Onq., Targg. Ps.-Jon., Jer., Vulg. ('*de femore ejus*'), but depends on a comparison with Deut. 28, 57, and is unsuitable here. Tuch renders **רַגְלָיו** as the plural of רגלי a '*foot soldier*;' cf. the Heb.-Sam. text, and the Sam. Vers. referred to above, a meaning which would suit the word if the picture is that of a military commander. Di. condemns this rendering as devoid of taste and ungrammatical, as **רַגְלָיו** cannot stand for **רַגְלָיוּ**; cf. Böttcher, *Heb. Gram.*, § 827. Di. also rejects the Heb.-Sam. rendering, '*banners*,' as incompatible with the מחקק.

עַד כִּי חָלַל 41, 49; עַד כִּי גָדַל Cf. 26, 13. עַד כִּי יָבֵא 2 Sam. 23, 10; עַד כִּי יִגְעָה יָדוּ in 27, 44.

וְלֹא יִקְהָת. *with the dag. forte dirimens*; see Ges., § 20. 2 b; Dav., § 7. 4. note; Stade, § 138 a; so עֲנִי, Deut. 32, 32; קִשְׁתָּחִי, Is. 5, 28; חֲלִי-נַחַל, Is. 57, 6.

יִקְהָת. The meaning '*obedience*,' which is also adopted by Onq. (see above), agrees with Prov. 30, 17 (where it also has *dag. dirimens*), the only other passage where the word occurs, and is corroborated by the Arabic *يَسَعَى* '*to obey*.' The A.V. renders, '*gathering of the people*' (but A.V.R. '*obedience*'), following Aq. (σύνταγμα), Tauchuma (9th cent.), Rashi (אַסִּיפָה). The Sam. Vers., Heb.-Sam., and Saadiah render *מִקְוָה*, נִקְוָה similarly, possibly connecting the word with יִקְוָה.

11. אֲסָרִי לִגְפֵן עִירָה. אֲסָרִי, the construct state with the binding vowel *אֲ*, so בְּנִי; cf. 31, 39 and the note on that passage. On the cstr. state before a prep., see Ges., § 116. 1; M. R., § 73. Rem. a; so (with the archaic connecting vowel *אֲ*) Is. 22, 16 חֲקֹנִי בְּפֶלַע; Obad. 3 שְׁכֵנִי בְּחִנּוּי-פֶלַע; Mic. 7, 14 שְׁכֵנִי לְבָדָר; Ps. 123, 1 הַיֹּשְׁבִי בַשָּׁמַיִם.

עִירָה. On the archaic orthography *ה* (for *ו*), see the note on 9, 21. עִירָה is for עִירָה (the abs. state is עִיר); cf. בֵּיתוֹ, בֵּיתוֹ, לֵיל, and לֵיל; so שֵׁיתוֹ in Is. 10, 17 makes נִשִּׁיתוֹ, not שִׁיתוֹ; see Stade, § 100; Ewald, § 255 b, who also cites דִּישוֹ, Deut. 25, 4, as though from דִּישׁ; but דִּישוֹ may be inf. cstr. of דִּישׁ. Onq. and the Sam. Vers. and Heb.-Sam. take עִירוֹ as = '*his city*'

שֹׂרֶקָה. '*The sorek vine*,' so called from the red colour (شَفْرَة) of the grapes. Both the grapes and the wine were of a specially choice kind. In the territory of Judah the vine flourished; cf. Joel 1, 7 ff. 4, 18. 2 Chron. 26, 10, and Num. 13, 23 f., where the vineyards near Hebron, and Song of Songs 1, 14, where those of En-gedi, are mentioned.

כבס. Cf. the use of רחץ in Job 29, 6. Di. considers this a continuation of the part. **אסרי**; cf. Ges., § 134. 2. Rem. 2; Driver, § 117. In this construction the second verb is usually connected with the part. by waw conv., or simple waw and the perfect, the perfect being separated from the waw by some word or words; cf. ver. 17 **הנשך . . . ויפל**. It seems more natural to disconnect **כבס** and **אסרי**, following the accents, and to render as above.

סוּתָה. This word only occurs in this passage; on the suffix **ה**, see on **עִירָה**. The Heb.-Sam. reads **בסותו**, which is possibly the correct reading. But as there seems to be no authority for the elision of the **כ** (**תו** for **תוּן** is not parallel), it will be better to derive the word from a root **סוּה** 'to envelop,' 'wrap up,' **סוּת** being contracted for **סוּוּת**; cf. the noun **מסוּה**, which comes from the same verb **סוּה**. **סוּה** may = the Arab. **زَوَى** (the **ס** in Heb. corresponding exceptionally to an Arabic **ز**) = *abdedit celavit*, conj. VII, *abdedit se*.

12. חכלילי עינים. The **י** is not the binding vowel, as in **אסרי**, **בני**, but **חכלילי** is an adj. from **חכל** (see Ewald, § 164 a), with a repetition of the last two letters of the root (see Stade, § 149). (Del. compares **שַׁעֲרֵי**, but this word does not actually occur, though the fem. form **שַׁעֲרֵיהָ**, Hos. 6, 10, is found in the Ktb., and might presuppose a masc. **שַׁעֲרֵי**.) The adjectival ending **י** is common, e. g. **רַגְלִי**, **פְּרִי**, **נֶבְרִי**, **פְּלִילִי**. The root **חכל** (which, however, is not found) corresponds (apparently) with **حَكَل** 'to be obscure and doubtful.' Del. on Ps. 10, 8 compares also the Arab. **حَلَّك** 'to be jet black.'

חכלילי עינים. Cf. Prov. 23, 29 **למי חכלילות עינים**. The construction is the same as in **יפת תאר**, 29, 17; see on 12, 11.

וּלְבֹן-שָׁנִים. **לְבֹן** cstr. state of **לָבָן**, from an abs. state **לָבָן**; so **חֲלֵב** cstr. state of **חָלָב**, from an abs. state **חָלָב**, which

with Maqqef would be מַלְבָּ; so מַלְבָּ, Ps. 35, 14, from מַלְבָּ; see Stade, § 202 a; Ges., § 93. 2. Rem. 1. With this verse, cf. Joel 4, 18. Amos 9, 13. The pasture lands of Judah were celebrated; see 1 Sam. 25, 2. Amos 1, 1. 2 Chron. 26, 10.

13. *'Zebulon—on the shore of the sea shall he dwell:*

And he himself shall be on a shore of ships,

With his border by Sidon.'

There is possibly an allusion here to the meaning of the name Zebulon ('dweller') given in 30, 20.

לְחוּף יָמִים יִשְׁכֵּן. In Judg. 5, 17 Asher is spoken of thus, יֹשֵׁב לְחוּף יָמִים, and in Deut. 33, 19 Zebulon and Issachar *'suck the abundance of the seas'* (שָׁפַע יָמִים יִינָקוּ). Zebulon's territory did not in reality lie on the seashore, so perhaps we ought to render "עַל צ" with Del. *'towards Sidon,'* i.e. his border lay in the direction of Sidon, but was not actually on the seashore, only towards the coast district. The Sam.Ver., Heb.-Sam., LXX, Syr., Vulg., and apparently Onq. (מִטֵּי עַד) read עַד = *'up to S.'* which would express the meaning *'in the direction of'* more clearly than עַל. According to Jos. (*Ant.*, v. 1. 22; *Bel. Jud.*, iii. 3. 1) Zebulon inhabited the district from the lake of Gennesareth to Mount Carmel on the Mediterranean, and in support of this Tuch compares Josh. 19, 11 with Matt. 4, 13.

וְהוּא לְחוּף אֲנִית. On the rendering *'he himself,'* see Ewald, § 314 b (וְהוּא added in a new proposition, with special force, as the subject). Cf. 2 Sam. 17, 10, where further emphasis is produced by the addition of גַּם.

14, 15. *'Issachar is a strong ass,*

Lying down between the sheep-folds:

And he saw a resting-place, that it was good,

*And the land, that it was pleasant;
So he bowed his back to bear,
And became a servant in bondage.'*

14. חמר גרם, lit. 'an ass of bone,' i.e. a strongly built, powerful ass; so Aq. ὄνος ὀστώδης, Vulg. 'asinus fortis.' The Sam. Vers. has חמר גרם, reading גרים ('sojourners'), which Geiger defends as the correct reading (*Urschrift*, p. 360), Issachar being 'an ass of strangers,' i.e. bearing the burdens of strangers, and subject to them. But Del. points out that this rendering destroys the force of the figurative expression חמר, and some other word, such as נכרים or זרים, would be expected rather than גרים. The Heb.-Sam. has גרים, which Tuch punctuates גרים, = the Arab. جَرِيْمٌ 'bony.' The LXX have τὸ καλὸν ἐπεθύμησεν, which presupposes some such reading as חמר גרם (Geiger); see Ps. 119, 20, LXX.

המשפתיים. This word is only found once again, Judg. 5, 16, though we find שפתיים in Ps. 68, 14 = 'sheep-folds.' משפתיים is probably from שפת = 'to fix.' Ewald, § 180 a, explains the word as = 'double pen,' with reference to the cattle being usually separated into two portions in the pen; while Stade, § 340 b, classes the word with those that denote 'instruments or other things consisting of two parts belonging to one another, or standing in pairs, one opposite to the other; so חמתים;' see also Ges., *Thes.*, 1471 f. The word in this verse, and Judg. 5, 16, is used as a proverbial expression for the easy life of the agriculturist. Onq. renders בין תחומיאי 'between the boundaries,' so Vulg. 'inter terminos,' while the LXX have ἀνὰ μέσον τῶν κλήρων (but in Judg. ἀνὰ μέσον τῆς διγομίας), and the Syr. حَتَّى مَحْتِلَا 'between the paths.'

15. מנחה, either 'rest' or 'a resting-place,' as the word occurs with both meanings.

טוב must be taken as a neuter subs.= 'a good thing.' The Heb.-Sam. has טובה (fem. adj.), which perhaps suits the parallelism better (נְעֻמָּה).

ויהי למס עבד, lit. 'and was (reduced) to the forced service of a labourer.' The phrase היה למס עבד recurs Josh. 16, 10; cf. 1 Kings 9, 21, and היה למס (without עבד) is found in Judg. 1, 30. 33. Is. 31, 8, both expressions always meaning the compulsory service rendered by slaves, prisoners, or conquered nations. Del. points out that Issachar is not a פָּרָא, i. e. 'a wild ass' wandering about at will, but a חֲמוֹר, i. e. 'a beast of burden,' and sees in the last clause of the verse an allusion to the meaning of the name יששכר (= ישא שכר or יש שכר; cf. 30, 16. 18). Issachar, though strong and active, prefers a life of ease and indolence, sinking even into the condition of bond-slave. Cf. Judg. 5, 16, where Reuben is reproached in similar language for his inactivity and aversion from active exertion. The LXX render the words ויהי למס עבד καὶ ἐγενήθη ἀνὴρ γεωργός, an attempt to do away with the reproach contained in the verse, and Onq. completely changes the meaning of the last clause of the verse in his paraphrase, 'He will subdue the provinces of the peoples, destroy their inhabitants, and those who are left among them shall be servants unto him, and bringers of tribute;' cf. Geiger, l. c., p. 360.

16, 17. 'Dan shall judge his people,
As one of the tribes of Israel.
Let Dan be a serpent in the way,
A horned adder in the path:
That biteth the horse's heels,
So that his rider falleth backwards.'

16. Dan, though a tribe by no means powerful, and possessing only a small territory, will maintain the cause of

Israel, in its conflicts with the heathen nations, as valiantly as the other tribes ; cf. Judg. 13-16.

דן ידן. Notice the play upon the name דן in the choice of the verb ידן.

ידן = 'will judge,' i. e. plead the cause of, render help to ; דן always has this meaning, cf. 30, 6. Deut. 32, 36. Jer. 22, 16, and not the meaning 'rule' or 'govern.'

עמו = the people of Israel, as in Deut. 33, 7. Others (Vatablus, Rosenmüller, etc.) understand עמו as the people belonging to the tribe of Dan, and explain the verse as meaning the small tribe of Dan will have its own administration and its own jurisdiction ; or Dan, though a small tribe, will maintain its own independence (Tuch, Wellh.). But both these views take ידן = 'will rule' or 'govern,' a meaning which, as above remarked, דן does not have.

17. **עלי דרך**, so **עלי ארח**, **עלי** being the poetical form for **על** ; cf. **אלי**, poetical for **אל** (but only in the book of Job) ; **ערי**, poetical for **ער**.

שפיפן, a *ἀπαξ λεγόμεν*. ; perhaps the ending **פן** is diminutive in this word (see Stade, § 296 c), the word being probably from the root **שפף** = 'to crawl.' **שפיפן** is the horned adder, a small and very dangerous species of snake, of a bluish yellow or sand colour. Hieronymus renders it by 'regulus' in his *Quaest.*, ed. Lagarde, p. 69 ; the Syriac **ܡܚܠܐ** = 'a basilisk,' the Vulg. 'cerastes,' Onq. **פִּיתָנָא** = 'an adder.' The LXX, not understanding the word **שפיפן**, render it, in harmony with the context, *ἐγκαθήμενος*. In Arabic **سِفْف** = 'a serpent with black and white spots.' In Deut. 33, 22 Dan is compared with 'a lion's whelp that springeth out of Bashan.'

עקבי, dag. *dirimens*, see on **יקהת**, ver. 10.

הנשך . . . ויפל. Cf. the note on 27, 33.

The meaning of the verse is, Dan, like the serpent lurking in the path, attacks his foes, not in open fight, but with stratagem; cf. Judg. 18, 27, and the history of Samson.

18. *'For thy help I wait, O Yahweh.'*

This verse breaks the connection of the poem, hence it is regarded by some (Maurer, Olshausen, etc.) as an interpolation; but if this is the case it must have been added at a later date by the redactor of the book, as a protest against Dan's idolatrous devices. It is found in all the Vss. Tuch explains it as 'an exclamation from the patriarch Jacob, who is exhausted and nerving himself for another effort before his death.' Kn., whom Di. follows, says, 'The patriarch here speaks in prayer, in the name of his descendants, who must, in the wars with the nations, e.g. the Philistines, put their trust in Yahweh, and look for His assistance.' So the Targg. Ps.-Jon. and Jer., Wright, Del., and Driver.

19. *'Gad—a troop shall press upon him,*

Yet he shall press upon their heel.'

Gad, though exposed to the attacks of his foes (cf. Josh. 13, 25. Judg. 11, 15), and probably often engaged in border warfare with marauding bands (cf. 2 Kings 5, 2. 6, 23), successfully defends himself and puts his enemies to flight (cf. Judg. 10 f. 12. 1 Chron. 5, 18 ff. 12, 8 f.); cf. Deut. 33, 20. 21. The name גַּד is here connected by the writer with גֹּר 'to assail,' and גֹּדֹד = 'a marauding band' (see 2 Kings, l. c.), in the sense 'assailer' or 'attacker.' In 30, 11 another explanation of the name is suggested.

גַּד גֹּדֹד יִגְדֹּדוּ. Cf. Hab. 3, 16 לַעֲלֹת לַעֲמֵי יִגְדֹּדוּ.

עֲקֵב, the rendering given above, follows the reading עֲקֵבָם, which is adopted by Bleek, Knobel, Ols., Wright, and others, the ם of מֵאֲשֶׁר being taken away and appended to עֲקֵב. The LXX, Syriac, Vulg., and Saad. in a measure support this

reading, as they do not translate the commencement of the next verse מאשר, but אשר. עקב by itself, as Di. remarks, is sufficient, but, as Del. points out, with the rendering '*their heel*' (A.V. R. margin), 19^b and 20^a alike gain in clearness. All the other 'blessings,' except Joseph's in ver. 22, begin with the name of the person blessed, without any preceding word.

The rendering '*heel*' is more forcible than '*rearguard*.' Gad is depicted as pressing hotly on his foes, almost on the heels of the retreating enemy. עקב cannot = אחור '*backwards*' (Vulg. '*retrosum*'), nor '*at the last*,' A.V. The A.V. R. renders correctly, '*upon their heel*.'

20. 'Asher—*fat is his bread,*
And he shall yield kingly dainties.'

This rendering follows the reading אשר, the pr. name being a *casus pendens*, like גר in ver. 19; cf. Deut. 32, 4. Ps. 11, 4, etc.

If the reading מאשר be adopted (so the Sam. Ver.), the rendering will be either, '*From Asher (comes) fat—his bread*,' so Tuch; cf. שמנים, Is. 25, 6; or, '*For Asher—his bread is too fat*,' Ewald. With the first rendering, מארץ א' = מארץ, which is perhaps not quite suitable to the context, and שמנה fem. is not found as a noun; with the second, לחמו must be taken as feminine; see Bött., § 657, who distinguishes between לָחֶם = '*bread*,' masc., and לָחֶם = '*abundance of bread*' (Brotfülle), fem. The Sam. Vers., according to one reading, has שמן masc.

מלך. 'Dainties fit for kings.' Cf. לחם אבירים, Ps. 78, 25. It is not necessary to think of a king of Israel in the term מלך.

The fertility and productiveness of Asher are again alluded

to in Deut. 33, 24 f. Di. suggests that as the Phoenicians procured all sorts of country produce from the Hebrews (Ez. 27, 17. Acts 12, 20; Jos., *Antiq.*, xiv. 10. 6), Asher, from his geographical position, would participate largely in this traffic.

21. 'Naphtali is a hind at large,
He that utters goodly words.'

אֵילָה שְׁלַח = 'a hind let loose,' so A.V. and A.V.R.; Aq. ἔλαφος ἀπεσταλμένος, Vulg. 'cervus emissus.' The Syriac paraphrases, but with the same meaning, ܐܝܠܐ ܫܠܚܐ 'a swift messenger;' cf. Job 39, 5 "מִי שֶׁלַח פָּרָא חַפְּשֵׁי וְגו'" Del., Tuch, and others take שְׁלַח in the sense 'stretched out,' so 'graceful,' but there seems to be no authority for this rendering in the case of living beings. Knobel, comparing Is. 16, 2 (קֶן מִשְׁלַח), renders, 'a scared hind,' but this thought is very unsuitable, and quite out of harmony with the context. The allusion in this part of the verse is probably to the swiftness of the heroes and men of the tribe of Naphtali (cf. for the expression, Ps. 18, 34. Hab. 3, 19. Is. 35, 6; also 2 Sam. 2, 18. Song of Songs 2, 9). The Syriac seems to interpret the first half of the verse as meaning that Naphtali is specially adapted for the duties of a messenger, while Christian writers see an allusion in שְׁלַח to the apostles (Syriac ܡܚܝܬܐ)!

הַנָּתַן אֲמִירֵי שֹׁפָר. The allusion here is to the poets of the tribe, Barak, however, being the only one of whom we hear anything (Judg. 5, 1). הַנָּתַן naturally refers to נַפְתָּלִי, and not to אֵילָה, which is fem.

The reading of the LXX, Νεφθαλὶ στέλεχος ἀναιμένον ἐπιδο-
δούς ἐν τῷ γεννήματι κάλλος, seems to rest on some such
reading as נַפְתָּלִי אֵילָה שְׁלַח הַנָּתַן אֲמִירֵי שֹׁפָר, i. e. אֵילָה =

'*terebinth*,' for אֵילָה, and אֲמִירֵי (cf. Is. 17, 6. 9) = '*topmost branches*,' for the poetical אֲמִרֵי. Di., Ewald, Ols., and others follow this reading, comparing for the epithet שְׁלַחַה, Jer. 17, 8. Ez. 17, 6. Ps. 80, 12, and the noun שִׁלַּח '*shoot*,' '*blossom*,' Song of Songs 4, 13, and for the figure, ver. 22; the אֲמִירֵי are then the leaders produced by the tribe of Naphtali; cf. Judg. 4, 6. 5, 18. 6, 35. 7, 23. If this reading be adopted, the rendering would be '*Naphtali is a slender terebinth, that puts forth beautiful branches*.' Onq. has נִפְתָּלִי בְּאֶרֶץ טָבָא יִתְרָמִי. עֲרֵבִיָּה וְאַחֲסֻנְתִּיָּה תִּהְיֶי מַעֲבָדָא פִּירִין יִהְיוּ מוֹדֵן וּמְבָרְכִין עֲלֵיהֶן '*Naphtali, in a goodly land shall his lot be cast, and his possession shall be yielding fruits, they shall praise and bless over them*,' which apparently supports this reading.

22-26. '*A son of a fruit tree is Joseph,*

A son of a fruit tree by a fountain;

His branches run over the wall.

The archers harassed him,

And shot at him, and lay in wait for him;

But his bow remained firm,

And the hands of his arms were strong:

From the hands of the mighty One of Jacob,

From thence, (from) the shepherd, the stone of Israel:

From the God of thy fathers—so may he keep thee,

And with the Almighty—so may he bless thee,

With blessings of heaven above,

Blessings of the deep, that lieth beneath,

Blessings of the breasts and womb.

The blessings of thy father have prevailed over the

blessings of the ancient mountains,

The desire of the eternal hills:

May they be upon the head of Joseph,

On the crown of the prince among his brethren.'

22. **בן פרת יוסף**. '*Son of a fruit tree is J.*' i.e. '*a young fruit tree*;' cf. **בן**, Ps. 80, 16. **בן**—though elsewhere pointed **בֵּן** or **בִּן**, with Maqqef—must be taken as construct state, cf. **נֶשֶׁם**, cstr. state, 12, 8, and **נֶשֶׁם**, 16, 15, or we must read **בֵּן** with Di. The Massoretes may, as Del. suggests, have taken **בֵּן** as sing. abs. fem., pl. **בנות**, with the meaning '*branch*,' and **פרת** as an adj. qualifying it = '*a fruitful branch*.'

פרת with the archaic ending **ת** (see Ges., § 80. Rem. 2 b; Ewald, § 173 d), = the later **פֶּרֶה**, means '*a fruit tree*;' cf. **פִּרְיָה**, Is. 17, 6 (of the olive tree); probably a vine, cf. **נֶפֶן** **פריה** in Is. 32, 12. Ez. 19, 10. Ps. 128, 3; so Onq., Tuch, Ewald, Di. The **בנות** are the branches of the vine that grow over the wall. Possibly there is an allusion here to the name **אֶפְרַיִם** (perhaps '*double fruitfulness*'), 41, 52.

עלי עין. The moisture would promote the growth of the vine; cf. Ps. 1, 3. Jer. 17, 8.

בנות צִעְדָּה. On the construction of the plural, where inanimate objects are spoken of, with the sing. fem. expressing (as in Arabic) the *collective*, see Ges., § 146. 3; Ewald, § 317 a; cf. Joel 1, 20 **בהמות שדה תערוג**; Zech. 6, 14 **והעטרת תהיה לחלם**, and the construction, common in Greek, of the neuter pl. with a sing. verb, as *tà θηρία ἀναβλέπει*. Ewald reads the text here **בנות צִעְדָּה** '*daughters of ascent*,' but this alteration is unnecessary. Wright takes the verse quite differently. **פֶּרֶה** = '*a heifer*,' '*a hind*,' as antelopes are called by the Arabs **بَقَرُ الْوَحْشِ** '*wild oxen*;' the **בנות** are then the hinds that accompany the stag, and **שׂוּר** = '*an ambuscade*' (see Ges. in *Thes.* s.v.) made by the huntsmen near the pool where the deer come to drink. But even if **פרה** can = '*hind*,' and **שׂוּר** '*ambuscade*' (Ps. 92, 12 is not

conclusive, as שׂוּר = rather '*lie in wait*' than '*an ambuscade*,' and שׂוּר in every other passage means '*wall*'), as Naphtali has already been compared to a hind, ver. 21, we should hardly expect the same comparison in this verse in the case of Joseph. The Vss. appear to have entirely misunderstood the verse.

23. וַיִּמְרָרוּ = '*they embittered or irritated him*.'

רָבַי with pretonic qameç, as in תָּהוּ וּבָהוּ, 1, 2; see the note there. רָבַי is from רָבַב, with the intransitive punctuation (see Stade, § 385 b. 2; Ges., § 67. Rem. 1), meaning '*to shoot*,' so Ps. 18, 15 וַיִּהַמּוּ רַב וַיְהַמּוּ; related to רָבָה and רָמָה; cf. רָבִי, Job 16, 13. Jer. 50, 29. The LXX, Sam., Onq., and Vulg. seem to have read וַיְרִיבוּ, but בְּעָלֵי הָצִים does not suit this.

בְּעָלֵי הָצִים. Cf. בְּעַל הַחֲלָמוֹת, 37, 19; 14, 13, and the note on that passage. Compare with this verse the narrative in Judg. 6 ff. 1 Chron. 5, 18 f., of the hostility shewn to Ephraim and Manasseh by the neighbouring Arab tribes; and Josh. 17, 16 f., where the children of Joseph are commanded to drive out the Canaanites from the territory Joshua assigns them.

24. וְתִשָּׁב בְּאִיתָן קִשְׁתּוֹ. '*Yet his bow remained in firmness*.' On the adversative force of the waw conv., see Driver, § 74 β; Ewald, § 231 b; so in 19, 9. 32, 31.

בְּאִיתָן. Del. explains אִיתָן as a subst. = בְּמִקְוֶה; Ewald, § 299 b (cf. § 172 b), considers that the adj. here must be taken as neuter, '*in or with firmness*,' and the ב conceived as forming the predicate, comparing Ex. 32, 22 בָּרַע הוּא. The form אִיתָן, cf. אָכַר, אָכַב, in Hebrew corresponds to the Arabic formation for adjectives أَفْعُل, with

the signification of our comparative and superlative, and so called '*the noun of pre-eminence*' or '*relative*.' In Hebrew the forms have lost their original significance and are used as simple adjectives; see Wright, *Arab. Gram.*, i. p. 159; Ewald, § 162 b.

The LXX have καὶ συνετρίβη μετὰ κράτους τὰ τόξα αὐτῶν, reading וְהִשְׁבִּיר, and the Syriac ܡܫܬܪܝܬܐ ܕܥܡܐܢܐ ܕܥܡܐܢܐ, '*his bow turned in strength*,' reading וְהִשְׁבִּיר; so apparently Onqelos.

וְיִפְּזוּ. פֹּז means '*to be nimble*,' '*pliant*,' cf. the Arabic فَزَّ '*to be nimble*.' The root only occurs once again in the Piel in 2 Sam. 6, 16 מִפּוֹז וּמִכִּרְכַּר '*skipping and dancing*' (cf. Ges. in *Thes.* s.v.). The LXX have καὶ ἐξέλυθη, Syr. ܕܡܠܝܬܐ ܕܡܠܝܬܐ, Vulg. '*dissoluta sunt [vincula]*,' reading perhaps וְיִפְּצוּ, from פָּרַץ.

מִיַּדִּי אֲבִיר יַעֲקֹב, i. e. Joseph's strength comes from the hands of the mighty One of Jacob, which support him. אֲבִיר, cf. Is. 1, 24 (אֲבִיר יִשְׂרָאֵל). 49, 26. Ps. 132, 2. 5, where the phrase is borrowed from this passage.

מִשָּׁם רָעָה וְגו'. In the rendering given above, which seems relatively the best in this difficult clause, רָעָה is taken as explaining מִשָּׁם, which probably means '*from heaven*,' cf. Eccl. 3, 17 (?), and אֲבֵן יֵשׁ is a second name for God, in apposition to רָעָה. For the term רָעָה applied to God, cf. 48, 15. Ps. 23, 1. 80, 2. אֲבֵן must be taken as equivalent to the common title of God צוּר (Ps. 18, 32. 1 Sam. 2, 2. Deut. 32, 4. Is. 30, 29); אֲבֵן, however, never has this meaning anywhere else. Another rendering which is possible is that adopted by Tuch (cf. Ewald, § 332 d), '*whence is the Shepherd the Stone of Israel*:' מִשָּׁם = '*inde ubi*,' cf. מֵאֵן = '*ex quo tempore*,' Ps. 76, 8; cf. the Vulgate, '*inde pastor egressus est*

lapis' etc. Ewald renders similarly, but reads רֹעֵה אֶבֶן יִשְׂרָאֵל ('*Shepherd of the Stone of Israel*'), the allusion being to 28, 18 f. 22, a reading Di. approves of, as רֹעֵה without the art. or יִשְׂרָאֵל following is awkward, and God is never elsewhere called אֵבֶן. Rosenmüller renders, '*From that time he (Joseph) was the shepherd and stone of Israel;*' cf. מִשֵּׁם in Hos. 2, 17 (Heb.); A.V.R. renders, '*From thence is the Shepherd, the Stone*' etc., which may be explained as meaning, '*From thence,*' i. e. from God, Joseph became a guardian and defence of his people, viz. in Egypt. The Pesh. and Onq. (apparently) read מִשֵּׁם, instead of מִשֵּׁם; cf. Ps. 20, 2, but this, though removing the awkward expression מִשֵּׁם, does not stand very appropriately in parallelism with מִיָּדִי. In all probability the text, as it stands at present, is corrupt.

25. מֵאֵל אֲבִיךָ. The מֵן continues the thought contained in ver. 24, connecting ver. 25 with the preceding verse; but in this verse two blessings are inserted. 'The same God, who has hitherto helped him, will also give him the following blessings,' Di. מֵאֵל אֲבִיךָ, cf. 31, 5. 42. 48, 15. Ex. 15, 2. 18, 4.

וַיַּעֲזֶרְךָ = וַיַּעֲזֶרְךָ, the suffix being strengthened by the demonstrative nun. Render, '*So may He help thee;*' cf. Ex. 12, 3. 15, 2. Ps. 59, 13. The weak waw with the imperf. (voluntative) takes the place of the perf. with waw conv., after words standing alone, in language of an excited and impassioned character; see Ewald, § 347 a; Driver, § 125; so וַיְבַרְכֶּךָ in the next clause.

וְאֵת שָׁרִי. '*And with the Almighty,*' i. e. with the help of the Almighty. The Syr., Sam. Ver., and Heb.-Sam., and a few MSS. read וְאֵל, a reading which is perhaps supported

by the LXX¹, Vulg., Saadiah. Bleek, Hitzig, Tuch, Ewald, and Di. adopt this reading, as being more suitable, the shorter title **שְׂרִי** being first used without **אֵל** at a later period of the language (it is very common in the book of Job). If this reading be preferred, the force of **מִן** in **מֵאֵל אֲבִיךָ** extends to **שְׂרִי**; so Judg. 5, 9. Is. 15, 8. Hab. 3, 15; see Ewald, § 351 a.

"**בִּרְכַּת שָׁמַיִם וְגו'**. **בִּרְכַּת** is the acc. after **וַיְבָרֶךְ** = 'may he bless the blessings of,' i. e. with the blessings of.

מַעַל. Cf. 27, 39 **וּמַטְל הַשָּׁמַיִם מַעַל**. The **בִּרְכַּת שָׁמַיִם** are the dew, rain, sunshine; cf. 27, 28. 39. The **בִּרְכַּת תְּהוֹם** are the springs, rivers, brooks, which are regarded as springing from the subterranean **תְּהוֹם**. The **בִּרְכַּת שְׂרִידִים וְרַחֵם** are every kind of animal fruitfulness [contrast Hos. 9, 14 (Tuch)]. Compare Joseph's blessing in Deut. 33, 13 ff. with this verse, where the similarity in thought and language is most striking.

26. The translation given above follows the reading **הוֹרִי עַד**, or perhaps better **הַרְרִי עַד**, as **הוֹר** only occurs as a proper name, and gives to **תַּאֲוָה** its ordinary meaning 'desire.' This rendering suits the parallelism (**וְנִבְעַת עוֹלָם**), and is supported by Deut. 33, 15 (**הַרְרִי-קָרְנִים**). Hab. 3, 6 (**הַרְרִי-עַד**), and the rendering of the LXX, *ὑπερέω μόνιμων*, and is adopted by Ges., Ewald, Tuch, Wright, Di., and A.V.R. (margin). The Masoretic text is supported by the Syr., Onq., Vulg., Saadiah, the Jewish commentators, A.V., and A.V.R. (text). The rendering then must be, '*The blessings of thy father have prevailed over the blessings of my parents, up to the boundary*

¹ The LXX render *ὁ Θεὸς ὁ ἐμὸς*, which corresponds with their rendering of **אֵל שְׂרִי** in 17, 1 *ὁ Θεὸς σου* (see the note on that passage). 28, 3 (*μου*). 35, 11 (*σου*). 43, 14 (*μου*). 48, 3 (*μου*). Ex. 6, 3 (*Θεὸς ὡν αὐτῶν*).

of the eternal hills.' הוֹרִי must be separated from עַר, following the accents, and taken in the sense '*parents*,' while תְּאֵה must be translated '*boundary*,' from תָּאָה = '*to mark*,' '*limit*;' cf. Num. 34, 7 f.; also תְּהָה in 1 Sam. 21, 14. Ez. 9, 4; see Ewald, § 186 b. The word הוֹרִי, however, = '*my parents*,' seems very doubtful. Neither the plural הוֹרִים, nor dual הוֹרִים occur with this meaning, and though the fem. הוֹרָה = '*mother*' is found in Song of Songs 3, 4. Hos. 2, 7, the original meaning of the root, i.e. '*to conceive*,' is still present in this word in both of the passages where it occurs. The reading of the Sam. Vers. is uncertain, but the Sam. Codex (Heb.-Sam.) has הָרִי עַר. The later Samaritans, however, pronounced the words הָרִי עַר '*my mountain, up to*' etc., and understood it of Mount Gerizim, which was situated in the territory of the tribe of Joseph; see Tuch, p. 501. The LXX and Sam. Vers. follow a reading כִּרְכַּת אַבְיָן וְאַמֶּךְ, while the Jer. Targ. exhibits traces of both the renderings discussed above, viz. '*my parents*,' and '*everlasting mountains*;' see Geiger, *Urschrift*, p. 250.

לְרֹאשׁ יוֹסֵף וְלִקְדָּקֵד נֹזֵר אַחֲיוֹ. Cf. Deut. 33, 16 where these words recur. נֹזֵר אַחֲיוֹ = '*the prince of his brethren*.' The Vulg. and Saadiah take נֹזֵר in the sense '*Nazirite*,' a meaning which is unsuitable here. It is best to take נֹזֵר = '*the separated one*;' cf. Onq.'s rendering of the passage, יִבְרָא פְּרִישָׁא רְאֲחוּתִי '*the man (who is) separated among his brethren*,' in the sense of '*prince*' or '*leader*;' so Saadiah and most moderns (cf. Lam. 4, 7), though with no allusion to a kingdom in the tribe of Joseph. The meaning cannot, however, be regarded as certain.

Del. remarks that לְרֹאשׁ is chosen intentionally, as בְּרֹאשׁ is the usual expression for a curse coming upon any one, while

לֵאשׁ is used for a blessing; cf. Deut. 33, 16. Prov. 10, 6. 11, 26.

Joseph receives not only the blessings of the eternal hills, i. e. the rich and fruitful hill country of Ephraim and Manasseh (cf. Jer. 50, 19. Deut. 32, 14), but the blessings that surpass these, viz. the promises made by God to his forefathers.

27. *'Benjamin is a ravening wolf:*

In the morning he devoureth the prey,

And at even divideth the spoil.'

That Benjamin was a most warlike tribe is shewn by the share it took in the struggle for freedom under Deborah (Judg. 5, 14), and by the war it carried on with the other tribes (Judg. 19 ff.) after the outrage committed at Gibeah. Ehud, Saul, and Jonathan were also Benjamites.

זֶה בֶּנְיָמִן, lit. *'a wolf that ravens,'* the relative pronoun being omitted. Cf. Is. 51, 12 אִנּוּשׁ יָמוּת = *'mortal man,'* Hos. 4, 14 עַם לֹא יָבִין *'a people without understanding,'* and see Ges., § 123. 3 a; M. R., § 159 a; Ewald, § 332 a; Driver, § 34.

יִטְרֹף, pausal for יִטְרֹף; see on ver. 3, עֵץ. Kn. remarks on the comparison of Benjamin with a wolf, 'The figure of the wolf occurs elsewhere in the O.T., only in a bad sense (Zeph. 3, 3. Hab. 1, 8. Jer. 5, 6. Ez. 22, 27); hence in this passage it does not signify a full measure of praise, though it recognises Benjamin's warlike capabilities.' Di. supplements this remark by pointing out, 'that the lion has already been used in ver. 9, and that only a comparison with some small beast of prey would be fitting in the case of Benjamin, the smallest of the tribes. The wolf was used in comparisons by non-Semitic peoples of antiquity in a good sense.'

עַד יֹאכֵל טֶרֶף. Cf. Num. 23, 24 יֹאכֵל עֵד.

28. **אִישׁ אֲשֶׁר כִּבְרַכְתּוּ בְּרַךְ אֹתָם.** ‘*Each one with that which was according to his blessing he blessed them,*’ בִּרְךָ being construed with a double acc., as in Deut. 12, 7. 15, 14; cf. ver. 25. The LXX, Syr., and Sam. omit **אֲשֶׁר**. As the text is very awkward, Del. emends to “**אִישׁ אִישׁ כֵּן**”; cf. 2 Sam. 23, 21, where the Kri directs that **אִישׁ** is to be read instead of **אֲשֶׁר**, and Num. 21, 30, where the Kri marks the **ר** of **אֲשֶׁר** with a point, as suspicious. With this emendation, the verse may be compared with Ex. 36, 4 **אִישׁ אִישׁ מִמְּלֹאכְתּוֹ**; Lev. 15, 2 **אִישׁ אִישׁ כִּי יִהְיֶה**; Lev. 24, 15 **אִישׁ אִישׁ כִּי יִקְלַל**, and often. Perhaps, however, it is better simply to omit **אֲשֶׁר**.

30. **אֲשֶׁר קָנָה . . . אֶת הַשְּׂדֵה.** Cf. 50, 13, and see the note on 13, 16.

32. “**מִקְנָה וְגו’**.” It is perhaps best to regard this verse as in apposition to ver. 29. Tuch prefers to regard it as a parenthesis, referring to ver. 30; cf. Ps. 72, 14.

50.

2. **לְחַנֵּט אֶת אָבִיו.** ‘*To embalm his father.*’ Embalming the dead was an Egyptian custom, which was due to the popular belief in a permanent union of the body and the soul. The art was practised by a special class named *ταπιχευραί*; see Herod. ii. 86 ff.; Diod. i. 91; Ebers in Riehm’s *H. W. B.*, 352 f. The *ταπιχευραί* are here called **הַרְפָּאִים**. Joseph probably had his own special body of physicians.

3. **הַחֲנֻטִּים.** The plural is used according to Ges., § 108. 2 a; Ewald, § 179 a (‘to embrace the scattered units into a higher idea, thus to form the meaning of an abstract’).

שִׁבְעִים יוֹם. For a king the Egyptians used to mourn seventy-two days (Diod. i. 72). Jacob’s death was mourned for by the Egyptians out of respect to Joseph. On the

mourning customs of the Egyptians, see Herod. ii. 85; Diod. i. 91; Wilkinson, *Manners and Customs* (ed.², 1878, iii. c. 16).

4. **בכיתו**. Object. gen.; see on 9, 2. **בכית** is formed like **חנית**, **שכית**, by adding the ending **ת** to the third radical **י**; see Ewald, § 186 b; Stade, § 192 b.

5. **כריתי לי**. LXX *ῥυξᾶ*, so the Vulg. and most moderns; cf. 26, 25. 2 Chron. 16, 14, a rendering which suits **בקברי** better than that adopted by Onq. and the Syr., '*I bought*,' with which Deut. 2, 6 **ונם מים חכרו מאתם** may be compared.

10. **עד גרן האטר**. '*To the threshing-floor of thorns*;' probably not '*the threshing-floor of Atad*.' The locality is not further known.

בעבר הירדן, i. e. on the eastern side of Jordan, the narrator being in Palestine.

שבעת ימים. Cf. 1 Sam. 31, 13. Judith 16, 29. Ecclus. 22, 12.

11. **אָבֵל מצרים**. **אָבֵל** may be taken either as a verb, '*Egypt mourns*,' or as a noun, '*the meadow of Egypt*;' cf. the proper names, **אבל בית מעכה**, **אבל מים**, **אבל השמים**, **אבל מחולה**, **אבל כרמים**; but this rendering '*meadow of Egypt*' being hardly suited to the context, the narrator explains from '*mourning*.' The LXX have here *Πένθος Αἰγύπτου*, and the Vulg. '*Planctus Egypti*,' and it is not improbable that the author pronounced **אבל**, **אָבֵל**; while the punctuators took it as **אָבֵל**, either '*meadow*,' or as a verb 3rd pers. perf. sing. The position of **אבל מצרים** is not known. It has been identified by some (Knobel, Ritter, etc.) with **בית חגלה**, on the southern boundary of Benjamin, the modern *Ain Haḡla*, a little north of the Dead Sea, following Hieron., who in the Onom. identifies *Area Atad* with **בית חגלה**. But this identification is precarious, as Hieron.'s account is not trustworthy; and further,

הגלה בית חגלה is on the western, and not the eastern side of Jordan; see further, Di., p. 455; Del., p. 524.

13. את השדה. 'With the field;' cf. 49, 30.

15. לו ישטמנו יוסף. 'If Joseph were to hate us!' cf. Ez. 14, 15. Ex. 4, 1 והן לא יאמינו לי 'and if they will not believe me!' LXX here, μήποτε μνησικακήσῃ ἡμῖν Ἰωσήφ. The imperf. in the protasis, where no apodosis follows, denoting either a *wish* or (as here) a *fear*; see Driver, § 142; Ewald, § 358 a, who compares a similar aposiopesis in Ps. 27, 13; see also M.R., § 165.

16. ויצו. 'And they sent a message.' LXX καὶ παραγενόμενοι, Pesh. ܘܝܥܘܐ, possibly a free translation, the translators not understanding ויצו.

17. אָנָּה is only found once again in the Pent., viz. Ex. 32, 31 אָנָּה. Ewald, § 262 a, remarks that the Massora regards אָנָּה always as consisting of two words (אָה־נָּה); hence the double accents here and in Ex. l. c. The tone is on the penult.

שָׂא נָא פֶשַׁע . . . שָׂא נָא לִפְשַׁע. שָׂא = 'to forgive' (cf. 18, 24) is here construed, for the sake of variety, with the acc. and dat.; see Ewald, § 282 d.

19. כִּי הִתַּחַת אֱלֹהִים אֲנִי. 'For am I in God's place?' so in 30, 2; see the note there. Del. proposes a slightly different meaning here as an alternative, 'Am I authorised to interfere in what God does, am I not obliged to submit myself to it?' Aq. ὅτι μὴ Θεὸς ἐγώ; Symm. μὴ γὰρ ἀντὶ Θεοῦ ἐγὼ εἶμι; Onq. renders אָנָּה דִּי רַחֲמָא דִּי אֲרִי 'for a fearer of Y. am I,' possibly reading חֲתָתָא אֱלִי (from חָתָה), or more probably rendering freely; so Saadiah, أَخَافُ اللَّهَ, 'I fear God.'

20. עֲשֵׂה. See on 48, 11.

21. וידבר על לבם. See on 34, 3.

23. וירא יוסף לאפרים. The ל as in 44, 20 ויותר הוא לבדו לאמו.

בני שלשים = 'sons of the third degree,' i. e. not great-grandchildren, but great-great-grandchildren, שלשים (cf. Ex. 20, 5. 34, 7. Num. 14, 18. Deut. 5, 9) being the children of the third generation, the first ancestor not being counted. Elsewhere they are called רִבְעִים; so Di. and Ewald (*Antiq.*³, p. 225. Eng. trans., p. 169). LXX, Vulg., Pesh., Targ., Tuch, and Del. understand 'great-grandchildren;' but then either בנים must be read (so Sam.), or the cstr. בני be taken according to Ewald, § 287 e (the cstr. state used where there is really only an appositional relation between the two words, and = 'consisting of').

על ברכי יוסף. Cf. 30, 3.

26. ויישם. See on 24, 33. Render, 'they brought,' 3rd pers. sing. imper.

בארון = here 'in the coffin.' The article, by Ewald, § 277 a; Ges., § 109. 3 c. 'The Egyptians used to place the embalmed body in a wooden coffin, and carefully preserve it in the vault (Her. ii. 86),' Kn. in Di., p. 457. With these verses, cf. Ex. 13, 19. Josh. 24, 32.

APPENDIX I.

THE book of Genesis, like the other books of the Hexateuch (for it is now generally admitted that the book of Joshua must be attached to the Pentateuch, and the whole regarded as one work), was not the production of one author. A definite plan may be traced in the book, but the structure of the work forbids us to consider it as the work of one writer. This is clear, not only from the (apparently needless) repetitions that occur (e.g. 21, 1a and 1b; 4, 25 f., and 5, 1-6; 47, 29 ff., and 49, 29 ff.), but also from the different accounts of one and the same event which we meet with, not merely such as may be explained on the supposition that the author is really describing *different* events, or reproducing *different* traditions (e.g. the narratives contained in 12, 10 ff.; 20, 1 ff.; and 26, 7 ff.; in 16, 1 ff., and 21, 12 ff.; the double covenant with Abram, chaps. 15 and 17; the double blessing of Jacob by Isaac, 27, 1 ff., and 28, 1 ff.; the double promise of a son to Sarah, 17, 17; and 18, 10 ff.; the three explanations of the name Isaac, 17, 17; 18, 12; 21, 6; the two explanations of the names, Edom in 25, 25. 30; of Issachar, Zebulun, and Joseph, in 30, 16-18. 20. 23 f.; of Maḥanaim, in 32, 3. 8), but such as mutually exclude one another, because the event narrated can only have happened once (e.g. the two accounts of the creation, in chaps. 1 and 2; the number of the animals that went into the ark at the time the flood was on the earth, in chap. 6 f.; the dispersion of the nations, in chaps. 10 and 11, 1 ff., cf. 10, 25; the varying explanations of the names Beersheba, in 21, 31; 26, 33; Israel, in 32, 29; 35, 10; Bethel, 28, 18 f.; 35, 14 f.; the different accounts of the relations between Jacob and the Shechemites, in chaps. 34 and 48, 22; and the variations in the narrative in 37, 19-36,—the sale of Joseph by his brethren). Many other notices in Genesis also militate against the unity of authorship (e.g. that Abraham begat many sons after the death of Sarah, 25, 1 ff. against 18, 11 f. 17, 17; that Esau had already settled in Seir when Jacob returned from Mesopotamia, 32, 4 ff. against 36, 6; that all Jacob's sons were born in Paddan Aram, 35, 26 against ver. 16 ff.; the different names of Esau's wives, 26, 34. 28, 9 against 36, 2 f., etc.; the differences in chronology, e.g. in the age of Sarah, in 17, 17, cf. 12, 4, and in 12, 11. 20, 2 ff.; as to Isaac's approaching death, in 27, 1 f. 7. 10. 41 and in 35, 28 and 26, 34; in the account of Rachel's death in 35, 19, while in 37, 10 she is represented as still

living, etc.); even narratives are found in which some parts do not agree with the remainder of the narrative (e.g. 31, 48-50 and the rest of the chapter, and 24, 62-67 and the beginning of the chapter).

These discrepancies and difficulties in the book of Genesis, and similar ones in the other books of the Pentateuch, had been perceived as far back as the eleventh century¹, but it was not until the middle of the eighteenth century that a serious attempt was made to examine systematically the structure of the Pentateuch. This was first undertaken by Astruc², a Paris physician, who, following the opinion already expressed by Vitringa, that Moses had made use of older sources in composing the Pentateuch, arrived at the conclusion that the book of Genesis was composed from these older sources, which Moses had embodied in the work without any essential alterations; and that two main documents were clearly discernible, which are distinguished by the peculiar use of the names of God, Elohim occurring exclusively in the one, and Jehovah in the other; and several (nine) minor documents which were less frequently employed, and which are recognisable by certain individual peculiarities. Astruc's work may be regarded as the beginning of the criticism of the Pentateuch. His views were adopted, or arrived at by independent investigation, by several scholars subsequently, and many additional points were discovered. The gradual growth of the criticism of the Pentateuch cannot be fully entered into here, but some of the more important discoveries may be noticed, and the reader referred to the Introductions to the Old Testament etc.³ for further details. Eichhorn not only arrived independently at the same conclusion as Astruc with regard to the two documents, but made the further observation that the usage of language in these two documents differed greatly. De Wette was the first to draw attention to the fact that the book of Deuteronomy was essentially different from the preceding books, and really formed a separate document, a view that is now generally accepted; while to Bleek belongs the merit of having discovered that the book of Joshua reveals traces of the same hands as the Pentateuch, and must be taken as forming the real conclusion of the work. Further advances were made by Ewald and Hupfeld; Ewald drawing attention to the fact that

¹ See Zöckler, *Handbuch der Theolog. Wissenschaften*, i. p. 133 f.; Bleek's *Einleitung* (ed. Wellhausen), p. 16, Eng. trans. (ed. Venables), p. 193.

² In his *Conjectures sur les mémoires originaux dont il paroît que Moïse s'est servi pour composer le livre de la Genèse*, Brussels, 1753.

³ See Bleek, *Einleitung* (ed. Well.), p. 57 f., and Eng. trans., p. 257 f.; also the Introductions in Kuenen's *Hexateuch*, and Wellhausen's *History of Israel*, Eng. trans.

the two main documents do not only extend to Exodus 6, 2 (as had been previously supposed), but are clearly discernible in the remaining books of the Pentateuch, and also in Joshua; while Hupfeld demonstrated that the Elohim document was not the work of one and the same writer, but was really two documents¹. Hupfeld considered that Genesis was founded on three continuous historical writings, which were quite independent of one another, two Elohist and one Jehovistic², and this view, with certain modifications, may be regarded as the one generally accepted at the present time. As the results of the investigations of these and other scholars, the following points were regarded as fixed, that, firstly, the Hexateuch was mainly composed of four documents, the so-called 'Grundschrift' or 'main stock'³, called by Dillmann A, but usually cited as P (the Priests' Code); the second Elohist, Dillmann's B, usually quoted as E; the Jehovist, Dillmann's C, usually referred to as J; and the Deuteronomist or D; secondly, that several portions of the Pentateuch are really much older than the documents themselves in which they have been preserved (e.g. the Decalogue, Ex. 20, 22-23, 19, the Song in Ex. 15, and other passages containing laws and poetical fragments); thirdly, that the Elohist documents were older than the Jehovistic document; and, fourthly, that these three documents were worked up into a whole before the Deuteronomist. Opinions differed as to the plan adopted in working up these documents into one work, but most scholars considered that P, E, and J were united by a redactor, and that D was added subsequently; some scholars even being of the opinion that D himself was the redactor. This view of the origin of the Pentateuch was, however, combated by Graf⁴, who, following the opinion that had already been put forth by Reuss, George, and Vatke⁵, independently of each other, propounded the view that the so-called 'Grundschrift' was not the oldest of the three documents, but the youngest. This was not, however, the original form of Graf's hypothesis. He first divided the 'Grundschrift' into two parts, and then endeavoured to shew that the priestly or ritual laws usually regarded as belonging to the 'Grundschrift' were post-deuteronomical, while the remainder of the 'Grundschrift' was prae-deuteronomical, and

¹ This had already been pointed out by Ilgen (died 1834). Hupfeld's views will be found in full in his *Quellen der Genesis und die Art ihrer Zusammensetzung*, Berlin, 1853.

² See below, however, p. 366.

³ This is the term used by Wellhausen's translator for the German word.

⁴ In *Die geschichtlichen Bücher des Alten Test.* (1866).

⁵ See Wellhausen, *Hist. of Israel*, Eng. trans., p. 5, and Kuenen, *Hexateuch*, Introduction, p. xxxiv; Zöckler, l. c., p. 136.

antecedent to the Jehovist. When, however, Riehm¹ and Nöldeke² had shewn that this division of the 'Grundschrift' was, on philological grounds, impossible, Graf modified his view, and assigned the whole of the 'Grundschrift' to the post-exilic period³. This view is also held by Kuenen⁴, and has been brought into greater prominence by Wellhausen⁵, and since adopted by various scholars. The reasons alleged by Graf and his followers in support of this view are that the history contained in the books of Judges, Samuel, and to some extent in the books of Kings, is in contradiction to the laws usually regarded as Mosaic, and that these laws themselves were quite unknown at the period to which they are supposed to belong; further, that the prophets of the eighth and ninth centuries are unacquainted with the Mosaic code. Those who maintain Graf's view regard the Jehovistic laws (Ex. chaps. 20-23. 13, 1-16. 34, 10-27) and the Jehovistic narratives as *prae-deuteronomic*, and consider that Ezekiel is older than the redaction of the Ritual code and the laws contained in P. Thus the question of the age of P is the chief point that is at present undetermined, though the real date of the other documents cannot be regarded as definitely fixed. Other questions that are still matters of controversy are whether the Jehovist (J) utilised the Elohist (E) in composing his own work, whether the redactor who combined P and J had E before him, and also whether P is a composite production, the result of a long period of priestly activity, or the work of a single author. These points cannot be discussed here, but must be studied in full in the works of Nöldeke, Delitzsch, Schultz, Wellhausen, Kuenen, and others⁶. The existence of various documents may be considered to have been proved, also that the number of these documents in Genesis is three, viz. P, J, and E; that J and E are not only closely akin to one another in matter and in the way things are viewed by their authors, but also have come down to us so closely interwoven one with the other, as to form almost one document; and, lastly, that these three documents were combined into one whole by a redactor or redactors.

These three documents, P, J, and E, are distinguished one from the

¹ *Studien und Krit.*, 1868, pp. 350-379.

² *Untersuchungen zur Kritik des A. Test.*, Kiel, 1869.

³ In Merx, *Archiv für Wissensch. Erforschung des A. T.*, i. 466-477.

⁴ In his *Onderzoek*, 1st ed., chap. 1, § 18, and *Hexateuch*.

⁵ In his *History of Israel*, and *Composition des Hexateuchs*, printed at first in the *Jahrbücher für Deutsche Theologie*, xxi, 1876, pp. 392-450, 531-602; xxii, 1877, pp. 407-479, and since issued separately as part ii of his *Skizzen und Vorarbeiten*, 1885; see also his article '*Pentateuch*' in the *Encycl. Britannica*, 9th ed.

⁶ The reader will find the opinions of these and other scholars briefly sketched and discussed in Zoëckler, l. c., p. 139 fol.

other, not only by a difference, more or less distinctly marked, in their contents, but also by a peculiar usage of language. P, which has been largely employed in the composition of Genesis, can be more clearly separated from J and E, than these from one another, the points of demarcation between them being less clearly defined than in the case of P. P chiefly contains legislation, setting before us the various precepts and ordinances that were to be observed by Israel, and explaining their origin. The history contained in it is merely the framework in which to arrange the legislative matter. The thread of the narrative is very thin, and often only serves to carry on the chronology. Important events, however, are treated more in detail (e.g. the story of the creation, the deluge, the covenants with Noah and Abraham, the journey of the patriarchs into Egypt), especially such events as are narrated to explain the origin of various laws (e.g. 17, 23), in which case the narrative is generally full and detailed. Other events of less importance are only briefly described, partly in the form of genealogies (e.g. chap. 5. 11, 10 ff. 35, 22 ff.), and partly in the form of short summaries (e.g. chap. 10. 25, 12 ff. chap. 36). In its method of representation P is detailed and circumstantial, everywhere aiming at strict accuracy, especially in all legal points, and exhibiting a marked fondness for recurrent formulae. Its language is formal and precise, technical words and phrases and certain turns of expression not found elsewhere frequently recur. The manner in which the author handles his materials gives evidence of research and reflexion, and a capacity for justly weighing and estimating the sources of information at his disposal (e.g. chaps. 1. 5. 10 f. 36. 46), while in describing the events of the past, and in the accounts of foreign peoples, remarkable accuracy is displayed (e.g. 25, 16. 36, 15). Some of the peculiarities of the language of P have been pointed out in the notes. The portions of Genesis that are usually assigned to this document are the following: **1, 1-2, 4 a. 5, 1-28. 30-32. 6, 9-22. 7, 6. 11. 13-16 a. 18-21. 8, 1-2 a. 3-5. 13 a. 14-19. 9, 1-17. 28-29. 10, 1-7. 20. 22-23. 31-32. 11, 10-27. 31-32. 12, 4 b-5. 13, 6. 11 b-12 a. (chap. 14?). 16, 1 a. 3. 15-16. 17. 19, 29. 21, 1 b-5. 23. 25, 7-11 a. 12-17. 19-20. 26 b. 26, 34-35. 27, 46-28, 9. 29, 24. 29. 31, 18 b. 33, 18. 34, 1-2. 4-10. 13-18. 20-25 (partly). 27-29. 35, 5. 9-15. 23-29. 36 (in the main). 37, 1-2 a. 41, 46. 46, 6-27. 47, 5-6 a. 7-11 (as in LXX [= 5 b from ἡλθον δὲ to 11]). 27 c-28. 49, 28 b-33. 50, 12-13.**

The remaining documents differ widely from P.

In Genesis the legislative element is almost entirely absent, the object of the narrators being to present in a brief and attractive form the chief historical events of the past, with a view to instruction and

edification. One of these documents, E, is called by Dillmann the Traditional History of Israel. It probably is based on older written sources, but in the main draws its information from tradition, and preserves unchanged in its narratives both the colouring and tone of tradition as current among the people. To this document we are indebted for many important details which are not given in P or J (e.g. Eliezer, Deborah, Rachel's nurse, and Potiphar are known to us only from E), and for many peculiar notices and brief statements, which, bearing the impress of the highest antiquity (e.g. 21, 27 ff. 15, 2. 20, 16. 48, 22), are unfortunately only preserved in a fragmentary form. In E many traditions attaching themselves to certain localities (e.g. 31, 51 ff. 33, 19. 35, 8. 20) are to be found, and the origin of several of the sacred places in central and eastern Palestine is frequently referred to (21, 31. 28, 17 f. 32, 3. 31. 33, 20. 35, 4. 7. 46, 1 f.). It contains a full account of the honour gained by Joseph, and brings into prominence the consideration in which Reuben was formerly held (37, 21 f. 29 f. 42, 22. 37). E contains no account of the flood, but makes frequent mention of the many sanctuaries of the Israelites (28, 22. 33, 20), though it condemns the Teraphim-cultus and other idolatrous practices (35, 2 ff.). Angels and visions in dreams are frequently spoken of, Abraham bears the title of Prophet (20, 7), and attention is directed to the gradual accomplishment of God's promises as revealed to Abraham and his descendants. It has been already remarked that E has been incorporated with J into one work, and it frequently happens that the parts of the two documents can be severed one from the other with not more than approximate certainty.

The third document, J (for a long time called the supplemental document, as though it were composed to supplement P; a view that is now generally abandoned), may be designated, as distinguished from P, the Prophetic Narrative. In the account of the family of Noah, the deluge, and in the table of nations, it is in substance closely akin to P, also in the portion of Genesis containing the history of Abraham it has several narratives in common with P (e.g. the separation of Lot and Abraham; the destruction of Sodom and Gomorrha; the story of Dinah; also cf. 47, 1-11. 29 ff. and 49, 29 ff.), but elsewhere in the history of the patriarchs, and in that of Joseph and Jacob, it is more closely connected with E, so much so, that from chap. 27 onwards, most of the narratives in J have their complete parallels in E, the passages in E being rich in material details, while J is distinguished by a fondness for picturesque description, by breadth and variety of ideas, and by the polish and artistic finish of its narratives. Many passages of J, which we possess in their full form, are masterpieces of narrative art, with

which only a few out of E can be compared (e. g. chap. 22). Of all three documents J betrays the profoundest appreciation of the existence, origin, and growth of sin in man, and of God's counteracting influence, of the plan of man's salvation (3, 15 f. 5, 29. 8, 21 f. 9, 26 f. 12, 2 f. 18, 19), of the call of the divinely chosen instruments, and their training in faith, obedience, and a virtuous life, and of the divine purpose of making Israel a source of blessing to the nations. In the usage of language, as well as in its style, J is more closely allied to E than to P, and although subtle differences between J and E are discernible, the criteria for definitely distinguishing one from the other are often not clearly marked.

How these documents were worked up into one whole cannot be determined without fixing the date of P. If P is the oldest portion of the work, then the view that this is the framework, into which the other documents were fitted, is tenable. If P, on the other hand, is the latest of the three sources, then it is probably best to suppose that J and E were first united into one whole, and that D was added to this, the last redactor of the Hexateuch combining P with the whole thus formed J, E, D.

The following remarks may perhaps give a general idea of how Genesis arose out of the three documents P, J, E. It has been already remarked that a definite plan can be traced throughout the whole book. To put it as briefly as possible, the object of the book is to give an account of the history of Israel from the earliest times until the death of Joseph, to shew how God created the world and mankind, preserved Noah from the deluge and made a covenant with him, chose Abram the descendant of Noah through Shem, and made a covenant with him, promising to him and his descendants the land of Canaan, and taking him under his especial protection, and imposing upon him the observance of several precepts. The history is carried on in the person of Isaac, to whom the promises made to Abraham are renewed; some account is given of Ishmael, who then disappears from the narrative, which employs itself with the fortunes of Jacob and Esau, the latter being dismissed after a short account of the relations between him and Jacob, and the course of the narrative confined to Jacob. We are next told of the birth of Jacob's sons and the sale of Joseph into Egypt, Joseph now becoming the prominent figure in the narrative. After some account of the journeys of Joseph's brethren into Egypt, and their meeting with Joseph who was regarded as dead, the history tells us of Jacob's descent into Egypt, and finally relates Joseph's death, after he had removed his father's remains to Canaan and buried them in the Cave of Machpelah.

In compiling this history from the materials at his disposal the compiler chose from his sources what was most suited to the plan

of his work. Sometimes he merely makes small extracts from one document (e.g. 4, 17-24. 6, 1-4. 30, 32-42, merely small portions of fuller accounts), or notices individual points (e.g. 11, 29, Jiska mentioned; 20, 12, the relationship between Abram and Sarai, cf. 28, 22 (see 35, 7); 48, 22). At other times the portions taken from the documents are quoted in full, and for the most part are verbally transferred from the original (e.g. the narratives in P up to 11, 26), and sometimes again, whole passages from one document are omitted, possibly because they were at variance with the accounts given by the others (see in P the brief accounts in 11, 27-32; the omission of the introduction to the history of Abram, previous to chap. 11; of the divine manifestation to Isaac; of the sojourn of Jacob in Paddan Aram; of all the history of Joseph prior to Jacob's arrival in Egypt). When combining his sources the compiler, as far as possible, or as far as he deemed necessary, appears to have taken the narrative verbally from each and inserted both in his work (cf. chap. 2 f. side by side with chap. 1, chap. 27 side by side with 26, 34 f. and 28, 1-9; 48, 3-7 side by side with 48, 9-22). Elsewhere, as for example, where the event need only be quoted from one document (e.g. the birth or death of any person), he selects his account from one source, even though the same event be recorded in more than one document. In other cases the compiler found two accounts in the documents before him, agreeing in the main but differing in details, he would then weave one account into the other, omitting from each what could not be reconciled, and choosing from both what best suited the plan of his work (cf. chaps. 7 f. 10. 16. 25. 27-37. 39-50).

To the redactor also probably may be attributed the accommodation necessary to preserve consistency in the use of the names Abram and Sarai, in all passages previous to chap. 17, of the double name Yahweh Elohim in chaps. 2-3; also the change of Elohim into Yahweh in 17, 1. 21, 1. It is also probable that slight changes were made by him at the juncture between different narratives (e.g. 11, 1-9. 12, 10-20. 25, 5 f. 11 b. 25, 21 ff. 35, 16-20. 47, 12 ff.). In other passages the sources are loosely combined (e.g. 7, 7-9. 22. 15, 7 f. 31, 45 ff. chap. 36. 46, 8-27), the compiler now and then making additions of his own to bring the documents into harmony (e.g. 21, 32. 34. 27, 46. 35, 5. 46, 12-20). Sometimes possibly use was also made of materials taken from other sources than P, J, and E (e.g. perhaps in chap. 14)¹.

¹ For full details of the various works bearing on the criticism of the Pentateuch, see Dillmann's *Genesis*, 5th ed., p. xix ff., or Zöckler, l. c., p. 145 ff., from whom most of the above particulars are derived.

APPENDIX II.

אל and אלהים, יהוה.

THE first two names of God, אל and אלהים, as may be seen from the Concordance, are of frequent occurrence in the Old Testament. The plural of אל and the sing. of אלהים, on the contrary, are rare; the plural forms of אל occurring about five times, and the sing. of אלהים about 57 times. אל (sing.), on the other hand, occurs (including proper names of people and of places compounded with אל) over 300 times, and אלהים over 2500 times¹. It will be found, on a closer examination of the various passages, that אל, though of common occurrence, is essentially a poetical word, being very common in the poetical part of Job (about a quarter of the passages where אל is found are in Job). It is also found in the Psalms (but not so frequently as אלהים) and in other poetical passages, and is used by the prophets from Hosea to Deutero-Isaiah and his contemporaries. אל is found in the Pentateuch in certain special phrases, such as אל-שׁדַי, אל-קנן, but otherwise the less poetical parts of the Pentateuch and Prophets avoid it. אל apparently formed no part of the ordinary spoken language, as it is never used in Judges, Samuel, or Kings, and even in Chronicles only occurs in poetical passages. In proper names of persons and of places it is found from the earliest times. Thus from the O. T. it may be inferred that אל was a very old name of God, which, however, at a tolerably early date ceased to be used, and was only preserved in poetry, elevated prose, and in a few special phrases. אלהים was the common name of God, the word being used for the sing. and plural. The singular אלה is most common in the book of Job, and it is found elsewhere in only a few poetical passages. In pure prose it occurs only in two very late passages (2 Chron. 32, 15 and Dan. 11, 37-39); and even in the prose parts of Job is replaced by אלהים. אלה may thus be regarded as an artificial sing. of אלהים². So in Hebrew the ordinary

¹ Cf. Nestle, *Theologische Studien aus Württemberg*, 1882, p. 243 f.

² Nöldeke, *Sitzungsberichte der Berliner Akad.*, 1882, p. 1177; cf. Nestle, l. c., p. 249.

word for God was אֱלֹהִים, without a real singular, אֱל and אֱלֹהִים being nearly entirely confined to poetry.

In the other Semitic dialects אֱל is common, being found in Assyrian, Phoenician, and Himyaritic, but whether it is found in Northern Arabic and Aramaic is a disputed point¹. אֱלֹהִים is found, on the contrary, only in Aramaic and Arabic, the word both in Aramaic and Arabic being probably indigenous and not borrowed from the Hebrew². In Sabean אֱל and אֱלֹהִים occur, both words being used in much the same way as in Hebrew³.

Various explanations of these names אֱל and אֱלֹהִים have been offered by different scholars, but no certain derivation for either appears yet to have been obtained.

Fleischer⁴, whom Delitzsch and others⁵ follow, takes אֱלֹהִים as the plural of אֱל (a noun of the form קְטוּל = قَتْل), deriving אֱלֹהִים from an unused root אֱלָ = the Arabic أَلَى (أَلَى), which has the notion of 'wandering about,' 'going hither and thither' in perplexity or fear, and followed by اِلَى 'to betake oneself' to a person, by reason of fright or fear, seeking protection⁶. אֱל would thus, it is argued, = 'fear,' and then 'the object of fear' (cf. σέβασμα in Greek, and the Heb. מוֹרָא, מִפְּחָד, see Gen. 31, 42, 53), and so 'God.' This derivation would appear, however, to be questionable. For in the verb the idea of 'fear' is altogether subordinate, and though in a particular case it may express the idea of seeking protection *with* a person, in fear (of course) of *other* things, it is difficult to understand how a substantive derived from it could be used to denote God as the *direct* object of fear. It might, conceivably, denote Him as a *refuge*, but hardly as *fear*, or the object of fear. אֱל is regarded by these scholars as belonging to a root אֱלָ, with the primary meaning 'strength'.⁷

¹ Lagarde, *Orientalia*, ii. p. 3 f. (cf. Nestle, l. c., p. 251), denies the existence of אֱל as a real Aramaic and Arabic word: Nöldeke disputes this, and appears to have shewn that Lagarde is in error. See *Monatsberichte der Berliner Akad.*, 1880, p. 768 f., and *Sitzungsberichte* of the same Akad., 1882, p. 1182.

² See Nöldeke, *Sitzungsberichte*, 1882, p. 1189; but cf. Nestle, l. c., p. 252.

³ See *Über אֱל und אֱלֹהִים im Sabäischen*, by Prof. D. H. Müller, Leyden, 1884.

⁴ Del., *Comm.*⁴, p. 57.

⁵ Oehler, Schultz, Mühlau, Volck.

⁶ See Lane, *Arabic Lex.*, p. 82.

⁷ Cf. Ges., *Thes.*, pp. 42, 48.

Ewald¹ connects אל and אלה, regarding אל as abbreviated from אלה, and holding אלה 'to be strong' to be the root of both.

Lagarde² has proposed an entirely different derivation for אל (the origin of אלה he does not discuss). He regards אלי (אלה) as the root of אל, and compares the form אל with גו (from גוה, Is. 50, 6, שָׁטִים = שָׁטִים (from שטה), and גָּלִים (but cstr. state גָּלִי). אלי (אלה) he conjectures had the meaning 'to stretch out to,' and God he considers called אל, as 'one whom men strive after.' The vowel in אל Lagarde regards as originally short, evading the analogy of words like גַּר, נָד, מָח, by the remark that such a word as אל, 'God,' can hardly be, what its vowel — would indicate that it is, a nenter passive participle (see more fully *Mittheilungen* (1884), p. 103 f.).

Nöldeke³ holds that אל is a noun with a long vowel like אֵל, אֵלֶּה, אֵלֶּיךָ, etc., almost all of which belong to verbs אָלַע and אָלַעַ, and refers it to a root אלה = to be in front, so אל = the leader, Lord. He expresses no decided opinion as to the connection between אל and אלהים, but thinks a connection may be possible⁴.

Dillmann⁵ regards אל and אלה as inseparable, considering the latter to imply an extended form of the former, like אֱלֹהִים from אלה, and מַלְאֲכָא from מַלְאֲכָא, in Aramaic, and شَفَاءَ from شَفَاءَ in Arabic: אל (with an original short i), however, being from אלה, and having the meaning 'might.'

Nestle⁶, lastly, has proposed another explanation of the relationship between אל and אלהים. He infers from the usage of language that אלהים is the real plural of אל, and that אלה is a secondary derivation from אלהים. אלהים he thinks has arisen out of אל, just as אֱלֹהִים out of אלה.

The above is a brief account of the various views that are held as to the origin of אל and אלהים, but none appears to be entirely free from objection.

That אלה comes from a root אלה, as Fleischer and Delitzsch maintain, is, as has been already shewn, doubtful. In favour of Ewald's

¹ *Fahrbuch*, x. 11, and *Lehrbuch*, § 178 b.

² *Orientalia*, ii. p. 3 ff.

³ *Monatsberichte der Königl. Preuss. Akad.*, 1880, pp. 760-776.

⁴ Nöldeke's view, as far as the derivation of אל from אלה is concerned, is the same as Gesenius' referred to in note 7, p. 372, differing only as to the meaning borne by אלה.

⁵ *Commentar über die Genesis*, i. 1.

⁶ In his article in the *Theologische Studien aus Württemberg*, 1882, Heft iv.

view may be urged the fact that it connects both אֵל and אֱלֹהִים, by deriving them from a root אֵלָה, and the existence of proper names compounded with אֵל exhibiting traces of י, e.g. אֱלִיהוּא, אֱלִיָּשָׁר, and others¹, though it is only fair to admit that the evidence from proper names ought not to be pressed, as the י may be the suffix of the first person and not the third radical. But it does not account for the presence of the ה in אֱלֹהִים, and if אֵל is abridged from אֱלֹהִים, it is not clear why אֵל is found chiefly in poetical passages where we should naturally expect antique forms.

Lagarde, in so far as he derives אֵל from a root אֵלָה, agrees with Ewald, though he assigns to this root a different meaning, viz. 'to stretch out to.' Apart from the fact that the meaning thus assigned to אֵלָה is conjectural, he can hardly be said to have proved against Nöldeke that the e of אֵל is short, and that it does not belong to a root אֵלָה. The evidence Nöldeke adduces from the occurrence of Semitic proper names in Greek inscriptions, in favour of a long e in אֵל², does not seem to have been met by Lagarde, and in failing to observe the Aramaic use of אֵל³, he has exposed himself to Nöldeke's objection, supported by the Syriac, that formations like אֵל, אֵלָה, etc. point to אֵלָה⁴ or אֵלָה stems⁵. Nöldeke's own view of אֵל (which is in the main the same as Gesenius held⁶) does not appear adequately to account for the shortening of the e in אֵל in the proper names אֱלִיָּשָׁר, אֱלִיהוּא, etc.⁷, nor for the י in the latter name, which would seem to imply a root אֵלָה⁸. It also does not take into account the Assyrian *ilu*, which has always a short *i*, and which never appears as *ēlu* or *īlu*⁹.

Nestle's view has been examined by Nöldeke⁹, who points out that the usage of language is against it, that the explanation of אֱלֹהִים as an extended form of אֵל is precarious, for only one clear case of this occurs in Hebrew (viz. אֱלֹהִים from אֵלָה), and the cases that are found in the

¹ This also applies to Dillmann's view.

² See *Monatsberichte der Königl. Preuss. Akad.*, 1880, p. 760 f.

³ See *Monatsberichte*, etc., p. 772.

⁴ See *Monatsberichte*, etc., p. 773.

⁵ Cf. note 4 on p. 373.

⁶ Nöldeke accounts for this on the ground that an unusual shortening of vowels is often found in proper names.

⁷ Though, as has been just said, this might be the pronom. affix.

⁸ Del., *Par.*, pp. 163-165. Brown in *The Presbyterian Review* (New York), 1882, p. 407.

⁹ In the *Sitzungsberichte der Berliner Akad. der Wissenschaften*, 1882, pp. 1175-1192.

other Semitic dialects always have, in the expanded form, the plural feminine ending, whether the word itself be masc. or fem.¹ Nöldeke also remarks that long o for long a is difficult (the long a in אֶמְהוּת goes back to short a²), and that if the e of אֵל is long, the \overline{a} in אֱלֹהִים is difficult to explain.

The following points seem to require a satisfactory explanation before the derivation of אֵל and אֱלֹהִים can be definitely fixed. (i) Are the two words really connected one with the other, and derived from the same root? (ii) Does אֵל really come from אֵל, or from a root אֵלֶה (i. e. אֵלִי)? (iii) How is the ה of אֱלֹהִים to be accounted for? (iv) Can the evidence which Nöldeke brings forward to prove that the \overline{a} in אֵל is long be accepted as conclusive in the face of the fact that the vowel in the corresponding word in Assyrian (*ilu*) is short? (v) If the \overline{a} is really long, is Nöldeke's explanation of the shortening of \overline{a} in אֱלֹהִים, אֱלֹהֵי, and other similar proper names adequate³?

The above is a brief sketch of the views held by scholars as to the derivation of אֵל and אֱלֹהִים. Both אֵל and אֱלֹהִים (אֱלִי) are old words in Semitic, and, *prima facie*, would appear to be distinct: their original derivation, however, is at present obscure.

יְהוָה

It is well known that the vowels with which the Tetragrammaton is punctuated in the ordinary editions of the Massoretic text do not really belong to it, but have been supplied from the word אֱלֹהִים, with the composite shewa changed into a simple shewa, unless this word precedes יהוה, when the points of אֱלֹהִים are used, e. g. Is. 28, 16. 30, 15. 49, 22. Ez. 2, 4. 7, 2. Amos 5, 3, etc. This is clear from the following considerations: (1) With the prefixes ב, ל, מ, ו we find בְּיְהוָה (e. g. Ps. 11, 1. 32, 10. 11. 64, 11); לְיְהוָה (e. g. Ps. 7, 1. 16, 2. 24, 1); מִיְהוָה (e. g. Ps. 33, 8. 37, 39. Is. 40, 27); וְיְהוָה (Gen. 13, 14. 1 Sam. 12, 12. Is. 53, 10), i. e. בְּאֱלֹהִים, לְאֱלֹהִים, מִן אֱלֹהִים, and וְאֱלֹהִים (cf. Ges., § 23. 2). (2) If the word that follows יהוה begins with one of the letters ב, ג, ו, כ, פ, ט, ה, the dagesh lene is inserted, e. g. Gen. 13, 10. Ex. 15, 6. Num. 11, 25.

¹ Cf. *Sitzungsberichte*, p. 1180f. The masc. forms that occur in Syriac are, as Nöldeke points out, late. Nöldeke's remarks on this point also apply to Dillmann's explanation.

² Nöldeke, *Sitzungsberichte*, p. 1181.

³ See note 6, p. 374.

Judg. 21, 15. 1 Sam. 28, 19. 2 Sam. 23, 2. (3) Ewald in his *Lehrbuch*, § 228 b, draws attention to the fact that in Num. 10, 35, cf. ver. 36, קִימָה is accented on the last syllable, though the ה is ה cohortative, because the next following word יהוה begins with a guttural, e.g. אֶזְכְּרִי יְהוָה, cf. Ps. 3, 8 קִימָה; 6, 5 שִׁנְאָה; 7, 7. 10, 12, etc. (4) The abbreviations יְהוּ, יָהּ, יְהֹ cannot come from יְהוָה. The objection to using the real punctuation of יהוה arises from an old misconception of the two passages, Ex. 20, 7 (לֹא חָשָׂא אֶת שֵׁם יְהוָה אֱלֹהֶיךָ לְשׁוּא) Lev. 24, 16 (וְנָקַב שֵׁם), which were interpreted as meaning that the divine name was to be treated as a *nomen ineffabile*. This interpretation of these two verses is mentioned by Philo, *De vita Mosi*, iii. pp. 519, 529; Josephus, *Archaeol.*, ii. 12, § 4; Talmud, *Sanhedrin*, chap. 2, fol. 90; Maimonides, *Yadh Chasaka*, chap. 14, § 10; Theodoret, *Quaest.* 13 in Exod.; Eusebius, *Praep. Evang.*, ii. p. 305; the passages (excepting that from Eusebius) being quoted by Gesenius, *Thes.*, p. 575 f. The LXX render the Tetragrammaton always by ὁ Κύριος (their ordinary translation of אֲדֹנָי), and the Samaritans used שִׁמָּא ('name') for יהוה, when they had to pronounce the word.

There is every reason to assume that the punctuation adopted by modern scholars for יהוה is correct, viz. יְהוָה, the form being an imperfect Qal (according to another view Hif'il) of הוה, which is an archaic and North Palestinian form of the verb היה (cf. the note on 27, 29); compare the other proper names formed after the analogy of the imperf. of the verb, e.g. יִצְחָק, יִזְעָבֵד, etc. That this assumption is correct is proved by the fact that the abbreviations יְהוּ (out of יְהוָה), יָהּ and יְהֹ (out of יְהוָה=יְהֹ), and יָה (יְהוּ=יְהוָה=יָה) can easily be derived from יהוה, and by the statement of Theodoret that the pronunciation of the Samaritans was IABE, while Epiphanius, *Adv. Haer.* 20 (40) cites IABE as one of the names of God, explaining it (from Ex. 3, 14) as *ὁ θεὸς ὃς ἔστι καὶ αὐτὸς καὶ ὁ θεὸς αὐτοῦ*, see Ges., l. c. If this punctuation be conceded it will next be necessary to explain the meaning of the name. The class of words to which יהוה belongs is not very wide in Heb., and is practically limited to a few proper names (see Stade, *Lehrbuch*, § 259). The form יְהוָה, as far as the punctuation is concerned, may be the imperf. Qal or Hif'il of הוה; and the meaning we must assign to the word will obviously depend on which of these two conjugations we consider the form to come from. If it be imperf. Qal, it may mean, 'he that is;' if it be imperf. Hif'il, 'he that causes to be.' If the former view be adopted, the word being taken as imperf. Qal, we must, in interpreting the meaning of the name, be guided by the passage in Exodus, viz. 3, 14;

for though the name יהוה may have been known to the Hebrews prior to the time of Moses—cf. the name of Moses' mother, Ex. 6, 20 יוֹכָבֵד, and the formula '*God of thy father*,' Ex. 3, 6¹—it was through him that it received its first explanation. The name has been considered by various modern scholars², reviving the view held by Le Clerc, and thrown out as a suggestion by Gesenius, as a Hif'il derivative, although the interpretations differ; e. g. Kuenen interprets the name as '*the giver of existence*;' Schrader and Schultz, as '*the giver of life and deliverance*;' Lagarde and Nestle, who follow Le Clerc, as '*he who brings to pass*,' i. e. '*the performer of his promises*;' Land, as '*life-giver*,' so Ges. in *Thes.* The objection to the derivation of the word from the Hif'il stem is that though היה is used of the fulfilment of a promise or prediction (e. g. in 1 Kings 13, 32), it requires the object of the promise to be at least indicated in the context, and further, that scarcely any Semitic language uses the causative form of היה³. If this derivation be regarded as too uncertain, the alternative one, in which the word יהוה is treated as a neuter (Qal), must be adopted.

In the passage in Exodus (3, 14) God, in His answer to Moses, says יהוה אֲנִי, then calls Himself אֲהִיָּה, and finally יהוה. It is clear from this that הָיָה (see above) is presupposed to be equivalent to היה, and that אֲהִיָּה, the shorter expression, must be explained by אֲנִי יהוה אֲהִיָּה. Then אהיה אשר אהיה must not be taken as a refusal to answer Moses' question '*I am just who I am*,' i. e. it is a matter of indifference to you who I am, and you should not seek to know (Le Clerc, Lagarde); as the following אהיה cannot bear this sense, and אהיה אשר אהיה more naturally gives an explanation of the name. An explanation of the name is certainly found in the rendering adopted by Wellhausen, following Ibn Ezra, '*I am, since I am*,' אהיה being regarded as the name, and אהיה אשר as its explanation; but אֲנִי for כִּי in this context is hardly probable, and Moses did not ask '*What is thy name?*' but '*What shall I tell them?*' Therefore "אהיה אשר א" must be taken as a simple sentence, which has been variously rendered. The LXX and Knobel translate, '*I am he who exists*,' i. e. '*he who is*;' but it is doubtful whether אהיה אשר can = εἶναι. Rashi renders, '*I will be with them what I will be with them in the subjection of their future captivities*;' while Ewald explains, '*I will be it*,' viz. the performer of his promises; both sup-

¹ See Nestle, *Eigennamen*, p. 80 ff.

² Comp. Prof. Driver, in *Studia Biblica*, i. Oxford, 1885.

³ Comp. Prof. Driver, l. c., p. 14, foot-note.

porting their renderings by ver. 12 אֱלֹהֵי יְהוָה עֲשֶׂה. Robertson Smith renders similarly, '*I will be what I will be*,' i. e. your God and Helper (cf. Driver, l. c., p. 16). The objection to this view is that what Jehovah will prove Himself to be is not expressed, but must be understood (see Di. on Ex. 3, 14). But it may be (as Del.¹ and Oehler² suggest) that אֱלֹהֵי is to be understood in a pregnant sense, '*give evidence of being*.' The most probable view is that the passage means, '*I am that I am*,' not that which fate or caprice may determine, but what my own character determines. אֱלֹהֵי has the idea not of fixity, but of change; not a capricious change, but a conscious one. The verb means properly not '*to be*,' but '*to come into being*' (cf. Del., *Comm.*, pp. 26, 60); so יְהוָה is a living active God, a God of the past, but also of the future, who cannot be named or defined, but whose divine nature is ever expressing itself, and manifesting itself under fresh aspects; a God who enters into personal relations with His worshippers, who is consistent with Himself, true to His promises, and unchangeable in His purposes (comp. Del., l. c.; Oehler, l. c.; Driver, l. c., p. 17; Di. on Ex. 3, 14)³.

¹ *Comm.*, pp. 26, 60.

² *Theology of the Old Testament*, § 39.

³ On the various views held by scholars concerning the origin of the Tetragrammaton, the reader may be referred for further particulars to the paper by Prof. Driver, and to König's *Hauptprobleme der altisrael. Religionsgeschichte*, 1884, pp. 29-33 (translated in *Hebraica*, April, 1885, pp. 255-257).

CORRIGENDA.

Page 7, line 7 from bottom, <i>for</i> prefix ַ	<i>read</i> prefix ֿ
„ 11, „ 4 „ „ „ defined. שׁני. On	„ defined. שׁני; on
„ 25, „ 4 „ „ „ النَّيْلُ	„ النَّيْلُ
„ 27, „ 11 from top, „ וְשִׁבָּה	„ וְשִׁבָּה
„ 34, „ 4 from bottom, „ חֵית	„ חֵית וגו'
„ 36, „ 16 from top, „ it rejects it	„ they reject it
„ 41, „ 4 from bottom, „ נִסְסָה	„ נִסְסָה
„ 41, last line on page, „ דְּעִבְדָּהָ	„ דְּעִבְדָּהָ
„ 50, line 16 from bottom, „ דִּינָא	„ דִּינָא
„ 50, „ 5 „ „ „ الرابض	„ الرابض
„ 55, „ 11 from top, „ עֲשֵׂה	„ עֲשֵׂה
„ 68, „ 13 from bottom, „ דְּאִינוֹן	„ דְּאִינוֹן
„ 70, „ 7 „ „ „ בְּמִימְרָה	„ בְּמִימְרָה
„ 72, „ 5 from top, „ 'arcani'	„ 'arcam'
„ 87, „ 7 „ „ „ בה ובארצה	„ בארצה
„ 87, „ 8 „ „ „ בו ובארצו	„ בארצו
„ 87, „ 8 „ „ „ ובביחה	„ ובבחה ¹
„ 94, „ 10 „ „ „ Targ.	„ Targg.
„ 94, „ 11 from bottom, „ דְּרָגִים	„ בְּנֵי דָרָן
„ 125, „ 5 from top, „ Sir.	„ Ecclus.
„ 125, last line on page, „ דְּשַׁעְבִּירו	„ דְּשַׁעְבִּירו
„ 142, line 7 from top, „ 'experienced.' LXX	„ 'experienced,' LXX
„ 143, „ 3 „ „ „ Jerome	„ Hieron.
„ 155, „ 13 from bottom, „ sees	„ saw
„ 166, „ 15 from top, „ הָיָה	„ הָיָה
„ 175, „ 2 „ „ „ Araba	„ Arabah
„ 178, „ 3 from bottom, „ نَعِيلٌ	„ فَعِيلٌ

¹ These passages are corrected from Smend and Socin's edition of the Moabite Stone (Freiburg I. B., 1886), p. 12.

Page 181, line 9 from top,	<i>for</i> וְנִכְחַת	<i>read</i> וְנִכְחַת
„ 194, „ 12 from bottom, „	הַבְּרוֹן	„ הַבְּרוֹן
„ 204, „ 1 from top, „	וְיָבֵא	„ וְיָבֵא
„ 205, „ 2 „ „ „	<i>or the left</i>	„ <i>or to the left</i>
„ 218, „ 6 „ „ „	וְנִעְשֶׂה	„ וְנִעְשֶׂה
„ 272, „ 5 from top, after <i>with</i> insert etc.		
„ 288, „ 2 from bottom, <i>for</i>	וְעִשִּׂית	<i>read</i> וְעִשִּׂית
„ 305, „ 14 from top, „	שָׂאָה	„ שָׂאָה
„ 329, „ 4 from bottom, „	שִׁמְעוֹן	„ שִׁמְעוֹן
„ 339, „ 6 from top, „	וְעִיר	„ וְעִיר
„ 341, „ 3 from bottom, „	רְגִלָּיו	„ רְגִלָּיו
„ 342, „ 11 from top, „	Tauchuma	„ Tanchuma
„ 346, „ 15 „ „ „	of bond-slave	„ of a bond-slave

THE END.

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